VIEW

OF

ENGLAND

TOWARDS THE

CLOSE of the EIGHTEENth CENTURY.

BY

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Tranſlated from the Original GERMAN, by the AUTHOR himſelf.

IN TWO VOLUMES.

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SPEAK OF ME AS I AM. Shakeſ. Othello.

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A VIEW

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PART THE FIRST.

ON

LITERATURE

AND

ARTS.

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LITERATURE

AND

ARTS.

ON THE STATE OF LEARNING IN GENERAL.

WHOEVER is in the leaſt acquainted with the annals of literature, and the hiſtory of the learned, knows how well the Engliſh have deſerved with reſpect to the promotion of ſcience, and the cultivation of all branches of learning. Whether it be true, as many of them ſeem to ſuppoſe, that they are the moſt learned nation on the globe, I will not decide. Perhaps national pride, and too little knowledge of the ſtate of learning in other countries, may have produced ſuch an opinion; from which, however, many truly learned Engliſhmen are free, who do full juſtice to the learning of other nations. Thoſe ſciences which require deep meditation, and abſtract ſtudy, are cultivated by the Engliſh with the greateſt ſucceſs. They yield in this reſpect to no nation whatever, if they are not ſuperior to any. It is ſaid of them,

that they are not endowed with great powers of invention; but, I think, a Bacon, a Shakeſpeare, a Newton, may prove the contrary; and I am certain, that if they are once upon the ſcent, they will generally go as far as poſſible. Beſides, they have this advantage, that among them the prejudices derived from ſuppoſed authority, and opinions eſtabliſhed merely by length of time, are neither ſo common, nor ſo powerful in their influence, as is obſervable among other nations. Antiquity, and education, will frequently inſtil into the mind ſo great a veneration for old ſyſtems, and their pretended ſanctity, that it is impoſſible afterwards to view ſuch Gothic buildings, without a kind of awe. In England, the generality of the people are apt to reaſon for themſelves, and by that means they ſtand a fair chance of ſucceeding in the purſuit of truth, the great and firſt object of all learning; though there are numerous inſtances here likewiſe, to prove, that even among thoſe who are called learned, many are to be found, who have neither power nor inclination to diveſt themſelves of old prejudices. They will rather adhere, either from weakneſs or from other motives, to their old ſyſtems, which reaſon would have ſhewn them to be exploded, if they were poſſeſſed of a ſufficient ſtrength of mind,

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and an honeſt impartiality to liſten to it. I ſhall hereafter have opportunities, in more than one reſpect, to prove what I have here ſaid.

We entertain on the continent high ideas of the great encouragement given in England to learning, and to thoſe who cultivate the ſciences, or are friends and admirers of the Muſes. No where, it is thought, are more to be found, who deſerve the praiſes of a Mæcenas than on this iſland; but our ideas, in this reſpect, are rather too high and too ſanguine. When I firſt came hither, I brought ſimilar notions over with me; but my ideas on the ſubject were ſoon conſiderably altered, when I became more acquainted with the way of thinking among the modern Engliſh, and with the literary hiſtory of their country. There are, undoubtedly, encouragements to learning and its purſuits, which are held out by church and ſtate; but they are precarious, and the rewards too often ſhared among thoſe, who, notwithſtanding their pretenſions, ought to be called illiterate. It is commonly the whole public taken together, which acts the part of a Mæcenas, and not only praiſes, but ſometimes amply rewards, the man of learning for his works, his talents, and his application; or the ingenious artiſt for the productions of his genius and his induſtry. The pen-

ſion liſt of government is long, and very expenſive to the nation; but I believe that very few names of perſons, eminent for learning and abilities, are to be found upon it; and they are, perhaps, only kept in pay for ſome ſtate purpoſes. The great, the nobles, the rich, ſpend and ſquander away great ſums of money; but very few can ſpare any thing for the encouragement of arts and ſciences, except it were for the ſake of perſonal praiſe, or for ſuperficial amuſement. The gaming-table, horſe-racing, a favourite female, and an oſtentatious way of living, require ſo much, that little or nothing is left to encourage the ſcholar or the artiſt; and thoſe, who by trade and commerce do all they can to enrich themſelves, are, if not ignorant, at leaſt too fond of their money; and will lay out none, but for the ſake of intereſt and profit, or to gratify pride and oſtentation.

Many authors and artiſts have made their fortunes in England, when they had the good luck to ſucceed with the public, and to meet with rewards, derived from the contributions of the community at large. Thus Pope acquired a competency, ſuch as ſeldom falls to the lot of poets; and there are inſtances where bookſellers, probably not ſo much from motives of promoting learning, and of rewarding

learned men, as from a deſire to ſerve their own intereſt, have proved to be the beſt ſubſtitutes for a Mecænas to authors. This, however, greatly depends on circumſtances and accidents. Milton obtained with difficulty the ſmall ſum of ten pounds for the firſt edition of his Paradiſe Loſt; while Goldſmith for ſome of his poems, printed on a few ſheets only, was paid an hundred guineas, or more, by the bookſellers. Thomſon, when he produced his now much admired poem *The Seaſons*, could hardly procure a printer who would undertake it; but he was rewarded, at laſt, by the whole public. Yet this public, which thinks itſelf ſo ſharp-ſighted, was firſt to be told by ſomebody, that the poem was excellent, and that its author deſerved encouragement and reward. Newton, it is ſaid, might, perhaps, have remained unnoticed among his countrymen, if a foreigner, Huygens, had not firſt raiſed their attention to him. Let us, therefore, not entertain too high an opinion of an Engliſh public, as ſuppoſing it completely enlightened; for it reſembles in many reſpects our publics abroad, who are firſt to be put in mind of their duty, and ſtand in need of ſpectacles, becauſe their eye-ſight is weak, and their predilection for old tales very ſtrong. Shakeſpeare, Dryden, Ot-

way, Sale, the tranſlator of the Koran, and lately a Chatterton, beſides many more, can prove, that the Engliſh public is not always to be depended upon, any more than thoſe of other countries. Butler, the author of Hudibras, lived and died in poverty. Sir Chriſtopher Wren, after having erected ſo great a number of monuments of architecture, which will perpetuate his memory for many centuries to come, was ungenerouſly deprived of his office; but this, indeed, was the act of the crown, and not of the public. However, a great many lives of learned Engliſhmen might be collected, to enlarge a book which was written, in Latin, on literary men who were unhappy, and ſtruggled with misfortunes. The Engliſh public, however, notwithſtanding what I have ſaid, has reaſon to be proud, that it encourages arts and ſciences more, and rewards merit better, than is uſual among other nations. In ſaying this, I have not thoſe premiums in view, which are held out, or given by parliament for ſome uſeful inventions; I mean only thoſe private ſubſcriptions to promote the undertakings of the learned or the artiſt, and the readineſs, if I may not ſay eagerneſs, with which their works are bought, and conſequently the authors rewarded. Jean Batiſte Rouſſeau, and

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after him Voltaire, laid the foundation of their good fortunes, as authors, in England; and, during the time of my reſidence in this country, ſeveral writers have diſpoſed of the copies of their works in the moſt advantageous manner; ſome even have received many thouſand pounds for them, and have acquired conſiderable fortunes. Theſe inſtances, however, are not very common, and the good ſucceſs of many an author has, perhaps, depended more on circumſtances, and the whim of the public, than his own merits. But, after all, it muſt be owned, that in no country can learning and genius expect encouragement with more probability than in England, where the improvements in arts and ſciences, and the rewards attending them, originate in the patronage of the people. Kings and princes give ſometimes ſmall penſions to men of learning and to artiſts; but he is infinitely better off, who ſucceeds with the Engliſh public, and is favoured by them. Beſides, the rewards given by the great are not frequent, oftentimes ſcanty, and even precarious; when, on the contrary, an Engliſh public raiſes its favourites now and then to a ſtate of independency, without laying them under a diſagreeable obligation. It is, however, true, that this very public ſometimes ſquanders away its rewards

wards without good ſenſe, and where there is no merit to deſerve them. A ſkipping and capering opera-dancer will gain, perhaps, more money in one winter-ſeaſon with his toes, than a learned and enlightened man, is able to earn by the labours of his head, during his whole life-time. If Taſſo's muſe had ſung to the Engliſh, he never would have returned ſo rich to his country as many of his capon-like countrymen do, after they have fiddled or ſqueaked in the moſt unnatural manner, before what is called a refined Engliſh audience.

Speaking here of the encouragement and the rewards of thoſe who are eminent for their writings, I will not omit to remark, that they are in a conſiderable degree ſecured againſt the danger of being deprived of the fruits of their labour, by pirated editions of their works. This is a real grievance, of which our German writers, of ſome eminence, have juſt reaſon to complain. Their works are ſcarcely printed, and begin to get into ſome repute, when a pirated edition, publiſhed by a diſhoneſt bookſeller, who lives in another principality, and under a different juriſdiction, deprives the original proprietor of the rewards which he expected, and, perhaps, was intitled to, from the public. In Great Britain, an author, or

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the bookſeller to whom he ſells his copy, has, by an act of parliament, in which literary property is ſettled, the profits of his works to himſelf, for fourteen years together, from the time of the publication of the firſt edition; and if he ſurvives this period, he may renew his right for as many years more. Should he die before this term is expired, he may leave his literary property in his will, for the remaining years, to whom he pleaſes. If, therefore, works are well received, and are really valuable, they may become a ſource of good revenues to an author, or his bookſeller. In the ſame manner, a compoſer of muſic, an engraver, or other ſuch artiſts, may have their productions ſecured to themſelves as their property. This, indeed, is a great encouragement to genius; and it were to be wiſhed that all countries, where arts and ſciences have made any progreſs, would imitate this example which the Engliſh have given. Since, however, the beſt of inſtitutions are liable to abuſe, ſo it may be ſaid, that this equitable and wiſe law, for the encouragement of literature, has accidentally been the means of rendering good literary works dear, and raiſed the price of ſome publications above their real value. Within theſe twenty years, I have obſerved, that many books,

books, on ſuppoſition that they would be well received, are publiſhed in a ſplendid manner, to raiſe the price of them. For mercantile reaſons, the manuſcript, which, without hurting the eyes of the reader, might have been handſomely printed off in a decent octavo volume, is preſented to the public in a pompous quarto, where the text like a rivulet runs through a field of margin. This is quite the reverſe of our paltry way of printing the generality of our books in Germany, where the pages are ſo crammed, that hardly any margin is left; as if the types were uſed to hide the colour of that abominable paper upon which moſt of them are printed; though many of our modern publications deſerve to appear in a more handſome manner, and more pleaſing to the eye. Indeed, I cannot help wiſhing, as Engliſh literary productions are ſo much eſteemed and tranſlated in Germany, that our printers and bookſellers, would imitate the manner and elegance with which Engliſh books are printed. The price of them is rather high; but when I compare it to that of our German books of equal ſize, printed upon ſuch diſguſting paper, I am inclined to think, that, comparatively ſpeaking, books printed in Germany are dearer than the Engliſh. This appears the more unreaſonable

able on our ſide, ſince Engliſh bookſellers, in proportion, pay dearer for the copies of authors than our Germans do, and printing is more expenſive than with us. It was, in the year 1784, on occaſion of the commercial treaty with Ireland, aſſerted, by two eminent London bookſellers, who were examined at the bar of the houſe of commons, that the value of the copy-right, bought by the bookſellers in Great Britain, amounted at preſent, to no leſs than 200,000 l. ſterling, which makes 1,200,000 dollars of our money; a ſum, which, I believe, all our bookſellers in Germany together, extenſive as the country is, and fertile of literary productions, have hardly paid to their authors for copies within a century. Yet it is aſtoniſhing, that the amount of money, which circulates annually among the bookſellers, at the Leipſic and Francfort fairs, is reckoned, upon good grounds, to be 500,000 dollars, or ſomewhat more than 80,000 l. ſterling.

Being here inadvertently led to that kind of commerce, which is carried on with literary productions, I will add a few obſervations, relative to the number of books which are annually printed in Germany, compared with thoſe that appear, within the ſame ſpace of time, in England. It is calculated with ſome certainty,

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that they amount, on an average, to five thouſand. I have, for ſix following years, calculated thoſe, which in Engliſh Reviews are announced annually, and the number of them, ſmall pamphlets and ſingle ſermons excepted, is, on an average, not much above ſix hundred. Conſequently, the proportion, between books annually publiſhed in England and in Germany, is almoſt as one to nine. Though it ought to be kept in mind, that Germany is inhabited by more than one and twenty millions of people, and England and Scotland together, by about nine; yet it is aſtoniſhing, that the itch of writing in our country ſhould be ſo great, that there, within a year, almoſt as much is printed as in all the reſt of Europe, within the ſame ſpace of time. This, by no means, redounds to our honour, though ſome of our polygraphers may think differently; and other nations, particularly the Engliſh and the French, have, long ago, blamed us very juſtly for it. Strong as the expreſſions are, which ſir Richard Steele makes uſe of in his Tatler[1], yet there is a good deal of truth in them, when he ſays: "They (the blockheads introduced "in the *Epiſtolæ obſcurorum virorum*), are moſtly "of the German nation, whence from time to

[1] TATLER, N° 197, vol. iv. p. 30.

"time

" time, inundations of writers have flowed, more " pernicious to the learned world than the " ſwarms of Goths and Vandals to the politic."

The reaſons why ſo much is printed and publiſhed in Germany, are various; and being properly inveſtigated, it may, perhaps, at laſt appear, that the propenſity to writing among the Engliſh is almoſt as great as among the Germans, notwithſtanding the annual number of publications in Germany exceeds ſo much thoſe in England. I have thought a little upon this ſubject, and I wiſh here to communicate a few obſervations concerning it. Perhaps there is no nation, which is ſo eager to read books publiſhed in other countries and foreign languages, as ours; conſequently, the tranſlations of them are exceedingly numerous. Very nearly two thirds of the new publications, which appear among us, within a year, are tranſlations of books, originally written in foreign languages; and, therefore, hardly fifteen hundred will remain out of the five thouſand, as original writings and compilations of all kinds. In England, tranſlations of foreign books begin, at preſent, to appear more frequently, but, in proportion, are much fewer than with us; and our hungry tranſlators and bookſellers do not care how inſignificant and undeſerving ſome foreign

foreign publications may be, if they can only dupe our reading public, and extort a little money from them. On perusing our annual Catalogues and Literary Reviews, in which new books are announced, it will be found, that those which relate to religion are the most numerous. There is no end of dogmatical, exegetical, and polemical works, of volumes of sermons, and books of devotion. Some of these pious authors want to clear up old doctrines, and to explain inexplicable mysteries; some write prolix commentaries, and think nobody before them has thrown so much light upon the sacred writings as they; some fight the good cause of their respective sects, and defend the holy tenets, by which they distinguish themselves from others, and claim an exclusive right to the kingdom of heaven; in short, there is no end of these, as they often are very improperly called, religious writings. On consulting on the contrary, the English Reviews, it will be found, that the articles in these monthly publications, mentioned under the head of Divinity and Controversy, are not very numerous; though there are among the different sects in England, always some too, who publish, in their own way, books and tracts, relating to religion, and, perhaps, far more than there is occasion for; but their num-

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ber is trifling, when compared with the literary inundations of this kind in Germany. In law, our publications are likewiſe more numerous than in England. Here the conſtitution, and the manner in which juſtice is adminiſtered, happily require not a great many new publications. With us the branches of juriſprudence, which are in uſe, are very various; and almoſt every little principality has its own conſtitution, as far as it is not inconſiſtent with that of the Germanic empire. Hence ſo many authors among us, whoſe pens are buſy in different parts of the law, explaining or commenting upon them; whereas in England, beſides the voluminous ſtatute law, ſome few ſtandard law-books, whoſe repute is eſtabliſhed, ſuperſede numerous law publications, though there are by no means wanting new ones which appear from time to time. In books relating to phyſic, and the various branches of medicine, we likewiſe exceed thoſe which are annually publiſhed in Great Britain, in number, though I cannot ſay in intrinſic value. It is no wonder that it is ſo. Germany being much more extenſive than England, has, of courſe, a greater number of phyſicians; and their repute, particularly of thoſe who are profeſſors in univerſities, depends much on their writings, which is not the caſe in England. The ſame may be ſaid of our philolo-

gical writers, and of thoſe who chuſe for their object what are called Belles Lettres. Patronage is with us neither very extenſive, nor has it to diſpoſe of ſuch good things as that in England, where he who meets with a good patron can make his fortune, and get into places of great emolument, though he be ever ſo illiterate; but in Germany, ſome Roman Catholic provinces excepted, a perſon, who wiſhes to obtain ſome emoluments annexed to literature, from thoſe who have the diſpoſal of them, ſtands generally the beſt chance when he can ſhew that he has a claim to it, by reaſon of a meritorious literary publication. If, therefore, numbers are prompted by ridiculous vanity to commence authors, others do it from neceſſity, and becauſe they look upon it as a means to promote their intereſt. This will account, in ſome degree, for the numerous tribe of writers, the generality of whom do not much credit either to themſelves or to their country. But, paradoxical as it may appear at firſt, yet I believe it can be proved, that the hoſt of thoſe beings, called authors, are proportionably as numerous in England as in Germany.

A few obſervations which I ſhall make on this ſubject, will explain and confirm this aſſertion. In the firſt place, all books written in our language are not the produce of Germany alone;

alone; the greater part of Switzerland, Eaſt and Weſt Pruſſia, Livonia, Courland, even ſome parts of Poland and Hungary, where the German language is ſpoken, join us in their literary produce. It is no wonder, therefore, if in ſuch an extenſive part of Europe, where literature, in general, is much eſteemed, the learned and their works ſhould be numerous; whether they are always worth publiſhing, is another queſtion. In the ſecond place, let it be conſidered, that Germany has above one and twenty millions of inhabitants, and England, perhaps, hardly ſeven; deducting, therefore, Scotland for thoſe countries where our language is in uſe, though they do not belong to Germany, ſixteen hundred annual new literary productions from our preſſes, and ſix hundred from thoſe in England, will be in very good proportion with the number of inhabitants, and rather in favour of the latter. It will likewiſe appear, that among ten thouſand people hardly one turns author. Beſides, there are many, particularly in Germany, whoſe pens and induſtry are ſo prolific, that they write more than one work, and conſequently leſſen the number of other individuals to keep the preſſes employed. The Engliſh have, moreover, the advantage over us, by their numerous magazines, their numberleſs newſpapers, and other periodical publications,

into which thoſe who feel literary ſpaſms, eaſily find admiſſion to gratify their wiſh of ſeeing themſelves in print, and increaſing the number of writers, without being under a neceſſity of publiſhing ſeparately, what they judge proper to favour the public with. This, indeed, till of late, has not been the caſe with us in Germany, where periodical papers are kept in the hands of a few, who are generally excluſively the heroes of their own tale; and as to our Newſpapers, it is very well known, that they are, both in regard to their contents, and the liberty with which they are written, much confined, and of a very different complexion from thoſe of England. If we had ſo many receptacles for all ſorts of writers, we ſhould have fewer ſeparate publications; but our numerous German authors, not having ſuch advantages, they muſt make pamphlets, or even books, of the little which they have to ſay, that it may be conſiderable enough in bulk to appear before the public. It is true, that publications of ſuch kind and ſize are ſufficiently numerous in England; but, nevertheleſs, it is certain, that the number of ſeparate publications, and of authors, is conſiderably leſſened by theſe magazines and newſpapers, which, on account of the frequency of their publications are ſo ready to convey the thoughts, the letters, the eſſays on

various

various ſubjects, the attempts in poetry and proſe, which are ſent for inſertion, to the public, if they are tolerably fit to meet its eye.

Much has been ſaid againſt theſe magazines and periodical writings. Mr. Pope calls them[a] "the eruptions of every miſerable ſcribbler; the dirty ſcum of every ſtagnant newſpaper; the rags of worn out nonſenſe and ſcandal, picked up from every dunghill, under the title of eſſays, reflections, queries, ſongs, epigrams, &c. equally the diſgrace of human wit, morality, and common ſenſe:" but I think that his expreſſions, and his invective, are rather too vehement. They are undoubtedly of ſome uſe, and many a one, who became in time no inconſiderable a writer, has made his firſt entrance into the literary world by means of theſe magazines, in which, beſides, many valuable things are preſerved. It is, however, likewiſe true, that numbers of miſerable ſcribblers, as Mr. Pope calls them, throw into theſe collections their eſſays in proſe and in verſe, abundantly; which, indeed, proves my aſſertion, that the number of writers, and the productions of the preſs in England, are proportionably not ſmaller than in Germany, where the hoſt of pretended authors, would appear infinitely leſs, if they

[a] Dunciad. B. i. v. 42. in a note.

were, without mentioning their names, crowded together, in numberleſs magazines, as is the caſe in England. Every true friend to literature would wiſh, that leſs were publiſhed in the republic of letters, and only that which has real merit; but, from time immemorial, complaints have been made, that worthleſs writings have far exceeded thoſe of any real value. However, I do not ſee that the harm done by the former is very great, ſince they diſappear very ſoon, and are, almoſt at the moment that they appear, conſigned to oblivion. Some old German catalogues, printed a little more than a century ago, which have eſcaped the devaſtation of time, announce books which then were publiſhed, though at preſent not a copy, nor even a fragment of them is to be found, becauſe they are uſed for all other purpoſes, excepting thoſe for which their authors intended them; who expected that they ſhould be read, and even, perhaps, flattered themſelves that they might immortalize their names. Such catalogues, and the literary journals, as well as biographical works, may be conſidered as a kind of tomb-ſtones, to preſerve the memory of the deceaſed, till at laſt theſe very tomb-ſtones themſelves moulder away by the force of all devouring time, when the monuments

numents of a ridiculouſly expected immortality vaniſh, and not even a wreck is left behind. How many ancient books, and names of authors are entirely loſt, without being regretted. Among the modern ones, how many have already ſhared their fate, and how many will ſoon follow! There is, I am certain, beſides London, no city on the globe, where the events and the objects of the day, which excite the leaſt attention, are ſo eagerly caught, as they paſs along, by numberleſs pens, which digeſt them into pamphlets and diurnal publications, to gratify the various paſſions of people, and to collect a little money from the public. This at firſt, when I came to England, ſurprized me not a little; but, at preſent, ſeeing how ſoon theſe things, which come merely recommended by novelty, are thrown aſide, and forgotten, to make room for others of the ſame kind, I am perfectly reconciled to this ſort of entertainment. Finding, beſides, that many trades are benefited by printing and book-making, and that many readers are entertained and ſometimes inſtructed by it, I think the complaint, that there is no end of compoſing books, no more of ſo very ſerious a nature as I did formerly.

In moſt countries literary publications are ge-

nerally to undergo an examination, by ſome perſons in authority, before they are printed. A cenſor, appointed by thoſe in poſſeſſion of the powers of government, is to judge, previouſly to the printing of a manuſcript, whether the author has advanced any thing againſt the intereſt of the church, or of the ſtate. According to his verdict, the book either appears or not; it is printed either entirely from the author's copy, or in a mutilated condition. Happily for England, ſuch a cenſor-office is unknown in all Great Britain, the two univerſities of Oxford and Cambridge excepted, where, at leaſt formerly, publications, which came from the univerſity preſs, were adorned, on the back of the title page, with an *Imprimatur*, or a licence from the cenſor. In London, and in other places of the Britiſh empire, every thing may be printed, without a previous licence. Newſpapers, which abroad are ſo ſtrictly watched, and, before they go to preſs, carefully examined and curtailed by a cenſor, are printed in England without being previouſly by authority looked over, to ſee whether they contained any thing diſpleaſing to thoſe who are at the helm of church and ſtate. A publication muſt have already begun to be diſtributed and to be ſold, before the author or printer can

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be ſued in a legal way, by thoſe who think themſelves injured by it. I hardly expected that a nation, which reſpects the liberty of the preſs ſo much, would ſuffer any literary work to be condemned to the flames; yet this has happened once within my time. It was the famous number Forty-five of the North Briton, which had, I may almoſt ſay, the honour to be burnt by the hands of the hangman, and by this means was raiſed in reputation beyond its conſequence. This is generally the caſe in ſuch inſtances; the paper thus executed is then more eagerly ſought after and read. True wiſdom and policy would rather dictate, that as little notice as poſſible ſhould be taken of ſuch things, for fear of bringing them into greater repute, and making them more known, than is conſiſtent with the intentions and wiſhes of thoſe who order ſuch kinds of puniſhments.

The liberty of the preſs has much increaſed in England, within theſe twenty years. When I firſt came here, the parliamentary debates were printed and publiſhed with great caution. The magazines gave them under the fictitious denomination of a Robin-Hood, or Debating-Club, and the names of the ſpeakers were much diſguiſed. At preſent it is quite different. The public papers give the debates at large, and the

names

names of the ſpeakers not only at full length, but even ſometimes with ſevere remarks and bitter criticiſms.

As there is no previous examination by authority, of books and printing, ſo there is none of copper-plates and engraving. The moſt ſatirical and the moſt laughable caricatures are publiſhed, and publicly expoſed for ſale. The great and the low, down from the king to his loweſt ſubjects, are preſented before the windows of a print ſhop, in various attitudes and ſhapes, to excite mirth among the paſſengers who paſs by in the ſtreet. Nobody, from the higheſt to the loweſt, is ſecure againſt bitter ſatires; but I hardly know an inſtance wherein a printſeller was proſecuted by law, for taking ſuch liberties. I cannot help mentioning here, that very immoral and indecent prints, which offend modeſty and virtue, are alſo publicly expoſed for ſale. There is no doubt of their having bad effects upon the minds of young people; and it certainly reflects no honour upon the London police, that it is ſo remiſs in theſe matters.

To make the works of the learned, and their merit, known to the public, ſeveral Reviews or literary Journals are publiſhed on the firſt day of each month. When I firſt came to England, there

there were only two, but their number has increaſed to four. In magazines, which are likewiſe publiſhed monthly, among a hundred other things, ſome account of new books is generally given; but the firſt mentioned publications are appropriated entirely to the review of books. It will, perhaps, be thought ſurprizing to many of my countrymen, that ſo few literary Journals appear in England, when Germany abounds with them, and every town of ſome conſequence and every petty univerſity furniſhes at leaſt one literary Gazette or Journal; though in neither of the famous Engliſh univerſities is a ſingle one publiſhed. I think, however, that the Engliſh act wiſely in not multiplying the number of literary tribunals, as we have done; for it is certainly, in more than one reſpect, not for the advancement of literature and ſcience.

As far as I know, and I have made enquiry, no Reviews or literary Journals are publiſhed in Scotland or Ireland. All Britiſh authors appear before the critical tribunals erected in London, to receive ſentence on the merit or demerit of their works.

I own that the plan of the Engliſh reviewers pleaſes me better than that which prevails in ours

ours in Germany[3]. Moſt of our critics, as they ſtyle themſelves, endeavour, in their Reviews, to diſplay more their own little learning, than to make their readers acquainted with the contents and merits of the book, of which they pretend to give an account. Inſtead of relating the contents of it, and ſhewing the manner of writing, and the ſtyle of the author, they too often give only their own ill-founded opinions, and frequently paſs judgments with a pertneſs and arrogance, which neither do credit to their modeſty and underſtanding, nor to their pretenſions to learning. The Engliſh reviewers generally enable their readers to form a kind of judgment of their own, by giving extracts and pretty long paſſages from the book. Theſe are not ſelected merely for the ſake of criticizing upon them, as many of our old pedantic, or our young and beardleſs German critics do; but rather to give ſpecimens of the book and the merit of its author, and to entertain and to inſtruct the reader in an agreeable manner. I have read, but lately, in one of our modern

[3] What follows here, concerning the German Reviews, might have been left out in this tranſlation, ſince the original was intended merely for my own countrymen; but, after ſome conſideration, I rather reſolved to inſert it, as a proof of my impartiality.

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German reviews, which arrogates to itſelf a kind of ſuperiority to others, as a cenſure of Engliſh reviewers, that they made the taſk of a critic very eaſy to themſelves, by giving long extracts from the new books which paſs through their hands, and that therefore it required no great talents to be an Engliſh critic. But this ſelf-conceited cenſor betrayed certainly neither great knowledge of his profeſſion, nor that neceſſary candour and commendable modeſty, ſo requiſite in a critic, when he gave this as his opinion. To ſelect the uſeful and the entertaining, with taſte and judgment, requires more talents than to aſſume the airs of a pedantic ſchoolmaſter, who treats his author with inſolence, which is generally the offspring of ignorance, and who pretends to find faults, where there are either none, or perhaps ſuch only as do not deſerve acrimonious or malignant cenſure. I know that many amongſt the legions of our German journaliſts, make the buſineſs of reviewing very eaſy to themſelves, by reading only the prefaces of books of which they preſume to give their opinions to the public. They begin an idle declamation of their own, which has no natural connexion with the ſubject of their author; they pick out a few ſhort paſſages to indulge their petulant humour,

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or, if the author happens to be one of their friends, to beſtow oftentimes undeſerved praiſes on his performance; after which they caſt a glance of complacency upon the judgment which they have paſſed, and think themſelves moſt conſummate critics, fit to adorn the tribunal which they mounted by their own authority. I could wiſh, that thoſe of my countrymen whom this reſembles, would rather learn of the Engliſh how to give a proper account of new publications, than to find fault with their manner of reviewing, which, in my opinion, is preferable to ours in many reſpects.

As various pens are employed in writing the Engliſh literary Journals, it is not to be expected, that in thoſe who uſe them, the capacities, the taſte, the education, and paſſions, which have ſo great an influence in the compoſition of critical works, ſhould be alike. There are every where people who will talk about things, which they do not underſtand, like the peripatetic Phormio, when he declaimed before Hannibal on the office and duties of a general; but the number of ſuch preſuming inſtructors and critics, is, I am apprehenſive, much greater with us, than in England. In moſt French and Engliſh Reviews, though there are many exceptions, more urbanity, and a more gentleman-

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like manner of writing, is generally conſpicuous than in ours. The criticiſms, which are interſperſed between the quoted paſſages from books which are more circumſtantially reviewed, and the judgment commonly given at the concluſion, are moſtly candid, and keep the proper medium between that tumid praiſe, and that malignant cenſure, which too frequently diſgrace our German reviews. The former *Acta Eruditorum Lipſienſia*, were, as to the greateſt part of them, written in a maſterly manner; but how few of our modern productions of this kind come up to them! Bayle's *Nouvelles de la Republique des Lettres* are patterns to be imitated by any reviewer; he criticiſes, but with modeſty and candour; he inſtructs, but without oſtentation or impertinence. Let the generality of our critical journaliſts, and our literary Gazette writers in Germany, be compared with Bayle, and how diſgraceful will be the contraſt. There is one circumſtance more, which I ſhall mention as honourable to Engliſh literary Reviews, and recommend it moſt ſeriouſly to be imitated in my country; which is, that the proprietors of them, as I believe, would not knowingly permit the ſame book to be reviewed by the ſame perſon, who has already inſerted an account of it, though diſguiſed,

guiſed, in another Review. The number of our German literary journals being ſo great, many a wretched critic, who is in want of bread, engages himſelf in half a dozen, or even more of them. He ſends accounts, a little altered, of one and the ſame book to them all; and, unknown, pronounces his ſentence upon it through many different mouths. The inſignificant judgment of ſuch an impoſing Stentor, is frequently taken, by thoſe who know no better, for the opinion of the public. I am pretty confident, that there is too much ſenſe of honour and equity in the proprietors or managers of the Engliſh Reviews, to permit ſuch an injuſtice, and ſuch an impoſition on the public, unleſs they were impoſed upon themſelves.

I ſhall conclude my obſervations on this ſubject, with obſerving, that the method of announcing new books and literary publications in England, is very different from ours in Germany. We make them chiefly known by thoſe catalogues, which are publiſhed twice or three times a year, at the great fairs at Leipſic and Francfort, where our principal bookſellers meet, to ſell or to exchange among themſelves their newly printed books. In England they are announced, by way of advertiſements, in public papers, which is a very expenſive me-

thod of publiſhing them. The advertiſements, and particularly the duties upon them, are extremely coſtly. To advertiſe a book properly, in ſeveral newſpapers, will amount ſometimes to more than twenty pounds ſterling. This, indeed, is a hardſhip under which Engliſh literature, authors, and bookſellers, are laid, and which may be thought rather inconſiſtent with a due encouragement for learning, among a nation, which juſtly lays claim to celebrity in the arts and ſciences. The high taxes upon advertiſements, beſides thoſe with which the materials for printing are heavily burthened, muſt of courſe raiſe the price of books very much. With us in Germany, the publiſhing of a book coſts a mere trifle, even when it is done in a newſpaper; our printing materials, and the wages of workmen are cheaper; and yet, I cannot help repeating it, our books, oftentimes printed in a ſlovenly manner, and upon wretched paper, are in proportion much dearer than the Engliſh.

Literary Gazettes, publiſhed weekly, of which we have ſo great a number, are hitherto not to be found in England; at which I ſomewhat wonder. A publication of this kind, would, in my opinion, be well received, and of great uſe to the public. Literary works,

and thoſe of artiſts, both foreign and domeſtic, might be thereby ſooner and more expeditiouſly made known. All kinds of uſeful intelligence, relating to arts and ſciences, and thoſe who cultivate them, might be eaſily circulated, if a ſufficient number of perſons, qualified for ſuch buſineſs, and aſſiſted by the principal bookſellers, joined in an undertaking of this nature. The contents of ſuch a publication, being of great variety, and merely hiſtorical, could by no means interfere with thoſe Reviews that I have mentioned before, which give a more ample and a critical account of the works of the learned. The bookſellers, as well as the literati and artiſts, might be greatly benefited by it. The latter might procure all kinds of literary news, and ſuch as relate to arts; the former might notify to the public their new books, without much expence of advertiſing; and all thoſe who are now obliged to read numbers of newſpapers, to learn what has lately been, or what is going to be publiſhed, would here, in one view, find it collected before them. I am aware, that it may be objected, ſuch a literary gazette, with its literary intelligence, would be ſoon ſubjected to ſtamp-duties. I confeſs, that I am apprehenſive, the greedy hand of a ſtate-financier, may not be

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inclined to ſpare ſuch a ſource of intelligence from the republic of letters, but, under ſome pretence or other, may burden it with taxes; but I ſhould think the danger might, in a great meaſure, be avoided, by ſtripping it of the appearance and form of a newſpaper, and giving it in weekly octavo numbers, like other periodical papers. It would, indeed, be hard, and inconſiſtent with that regard which every liberal-minded man feels for the intereſts of learning, to tax a literary journal for the ſake of an inconſiderable ſtate revenue.

It is ſaid, and very juſtly, of the Engliſh, that many of their authors write well, with ſolidity and judgment. Liberty and education are the principal cauſes of this merit. A learned Engliſhman, if he ſits down to write on a ſubject, which is not of the hiſtorical kind, or not intended for a compilation, will not anxiouſly firſt collect what others have ſaid and written on it, before him; he will rather inveſtigate truth, unbiaſſed by the force of his own underſtanding, and repreſent it afterwards as he has found it. If he is not ſpoiled by a pedantically learned education, or prejudiced by early imbibed narrow principles, he will follow nature and his own good ſenſe, as the two beſt guides he can be led by in his reſearches. Yet,

I do not know how it happens, that ſome Engliſh writers ſeem to be afraid to ſpeak out freely. Many French authors have written, within theſe fifty years, more boldly and freely on political and religious ſubjects, than the generality of the Engliſh will venture to do; and ſome of them would have written with ſtill more freedom, if they had lived in England. Fenelon, if that be true which Voltaire ſays of him *, would have written and acted quite differently from what he has done as archbiſhop of Cambray, if he had been born in England. The French authors, whom I have particularly in view, and who have ſo much contributed by their writings to that glorious revolution which has taken place in France, are here eagerly read, tranſlated, admired, and, perhaps, envied by ſome; but I do not ſee that their example is much imitated, or that attempts are made to excel them.

That good and manly taſte which diſtinguiſhes ſo many Engliſh writers, is greatly owing to the eſteem in which the old Greek and Roman claſſics are held in this iſland. They

* Ramsay élève de ce célèbre Archevêque, m'a écrit ces mots: s'il étoit né en Angleterre, il auroit développé ſon genie et donné l'eſſor ſans crainte à ſes principes que perſonne n'a connus. *Siècle de Louis XIV. p.* 70.

ſerve as models for a good ſtyle, and a proper manner of writing. They are the touchſtone uſed by the true critic; they are the principal ornaments in Engliſh libraries; and the beſt editions of them, when ſold in public auctions, keep always up to their price, like gold and ſilver plate, when it is diſpoſed of by public ſale, according to its intrinſic value. Thoſe who do not underſtand the original language, in which theſe claſſics are written, may read them in very good tranſlations [5].

Beſides theſe, the works of ſeveral Engliſh authors, who wrote during the reigns of Charles II. and James II. and within the firſt thirty years of this century, are reckoned to be claſſic. They are even now read and eſteemed; and I am inclined to think, that this, joined to the predilection for the old Greeks and Romans, is one of the principal cauſes of that good taſte, which is to be met with in many modern Engliſh authors. The ſtyle and manner of writing are here not ſo changeable as with us in Germany; for the Engliſh are, in this reſpect, not ſo variable as they are in faſhions and dreſs,

[5] In the original German, the Engliſh tranſlations of the Greek and Latin claſſics, are mentioned in alphabetical order; but being well known to the learned in this country, they are here omitted.

I ſhall now endeavour to give a ſhort ſketch of the ſtate of learning in England. The intention of this work, and the limits which I have preſcribed to myſelf, will not permit me to be prolix; and, indeed, I ſhould write the hiſtory of literature of this preſent century, if I would do juſtice to this ſubject. I only wiſh to touch the principal branches of ſcience and learning. The opinions which I may here advance are merely my own; and I am far from preſuming to intrude them upon others, or to think they are preferable to thoſe which are entertained by them who think differently.

The language of the country, in which their books are written, deſerves to be mentioned in the firſt place. It is ſeldom that Engliſhmen write in any other language than their own. I, therefore, have often wondered, why no ſociety has been inſtituted for its improvement, of which, in many reſpects, it ſeems to ſtand in need. If this had been done long ago, and if a Lowth, who, in his *Short Introduction to Engliſh Grammar*, has pointed out ſo many grammatical errors in the writings of the beſt Engliſh authors; or if a Harris, whoſe *Hermes* may be deemed claſſical, had been at the head of ſuch a ſociety, it might be reaſonably ſuppoſed, that it would have been of the greateſt advantage to

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the language; but hitherto nothing of this kind had been done, or even attempted. The Engliſh being a compound of many ancient and modern languages, receives additions from time to time, and adopts new words, when others, which were before much in uſe, become obſolete *. The tranſlation of the Bible, was formerly regarded as a ſtandard, or a claſſic of the language; and Dr. Johnſon, in his Dictionary, quotes it frequently as an authority; but it is, at preſent, no more ſo. Many words which occur in the Bible, and the orthography of ſome, would at preſent not be uſed by good writers. It has ſeveral times been propoſed to make a new tranſlation for common uſe, and under authority, but, hitherto, it has been of no effect.

The pronunciation of the Engliſh language is difficult and unſettled; for there are no rules which, on account of ſo many exceptions, de-

* Dr. Johnſon, in his great Dictionary, has collected about 48,000 words, and it was then thought that he had left but very few behind. The rev. Mr. Croft, however, has aſſerted, that he has found more than 11,000, which are omitted. The new Dictionary which he propoſes to publiſh, will, on this ſuppoſition, and on account of the new plan he has adopted, have a great ſuperiority over that of Johnſon. It is, therefore, much to be wiſhed, that he may meet in his great undertaking, with that encouragement, which it deſerves.

pending on whim and cuſtom, are in all inſtances, to which they ſeem to belong, applicable. Many words are, by different claſſes of people, and in different counties, differently pronounced. The dialects in ſeveral parts of the kingdom are various, and the country people, in provinces diſtant from the metropolis, drawl the words when they ſpeak, in the ſame manner, and with the ſame tone of voice, as our ruſtics do their German. Even a foreigner, who has reſided a proper time in London, if he has a good ear, will be able to know a Yorkſhire man, a Scotchman, or an Iriſhman, when he ſpeaks, by his pronunciation. But no foreigner, if he is not brought into England at a very early time of life, will ever attain a proper pronunciation of the Engliſh. Let him be ever ſo much a maſter of the language, he will, by ſpeaking it, ſoon betray that he is no native of the country. He muſt expect that the ſame will happen to him which did to Theophraſtus: after reſiding many years at Athens, and applying himſelf cloſely to the Greek in the Attic dialect, he thought he did not betray that he was not born in Attica, and yet an old woman in the market-place at Athens, of whom he wanted to buy apples, found out immediately, by his only ſpeaking a few words, that he was

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a foreigner [6]. The *th*, the *ſhibboleth* of moſt foreigners, betrays them almoſt inſtantly; though I know ſome who pronounce it perfectly well, and, nevertheleſs, ſhew themſelves to be foreigners by the pronunciation of other words.

The manner of ſpelling the Engliſh, and the mode of teaching it to children, is totally different from the German, and infinitely more difficult. Since I became acquainted with this method of ſpelling, and its apparent perplexities, I have left off wondering how the children of the Jews could learn to read Hebrew, before the invention of the points for marking the vowels; which ſeemed to me one of the ſtrongeſt objections againſt the aſſertion, that theſe vowel points are of a modern date. The generality of the common Engliſh people ſpell very indifferently, and this may be ſaid particularly of the women; among whom, even many of thoſe, who may be ſaid to have received an expenſive education, write in a manner that is hardly intelligible.

[6] I have obſerved, in converſations with modern Greeks, that they pronounce their θ exactly as the Engliſh do their *th*, and yet theſe very Greeks, when they ſpeak Engliſh, betray immediately, and in a ſtriking manner, that they are foreigners. They pronounce it like Frenchmen, among whom I have never met with one who ſpoke Engliſh tolerably.

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The Engliſh language, in my ears, has not that harmony and ſoftneſs, which are found in ſome other languages. Even our German, which ſo often, by thoſe who do not know better, is called a rough and barbarous tongue, has, in my opinion, prejudiced as it may appear, more harmony to boaſt of, when it is pronounced in one of our beſt dialects, and is more melodious than the Engliſh. A modern Engliſh traveller, who is acknowledged to be one of the beſt judges in matters of ſound and melody, though he makes no compariſon between the Engliſh and the German, yet, he owns, that when he heard German ſinging for the firſt time, he was aſtoniſhed to find that the German language, in ſpite of all its claſhing conſonants and gutturals, as he expreſſes himſelf, is better calculated for muſic than the French. And in another place he ſays, he was confirmed in his opinion, that, except the Italian, the German manner of ſinging is leſs vicious and leſs vulgar than that of any other people in Europe [7]. This could hardly be the caſe, if the language was not well adapted for muſic, and was as barbarous as many, who are unacquainted with it, think it to be.

[7] Dr. BURNEY's State of Muſic in Germany, &c. vol. i. p. 84, and 117.

But,

But, though the Engliſh has not that which moſt pleaſes the ear; it poſſeſſes, nevertheleſs, many advantages beyond others. Being very copious, as a ſelection from many languages, it is nervous and expreſſive; it is well adapted for reaſoning, though not for declamation; it ſpeaks to the underſtanding with energy, but it will not charm the ear with melody, or beauties derived from ſound and harmony. Having borrowed or ſtolen its riches from a variety of tongues, it is capable of a great change and ſtrength of expreſſion. The ſame thought may be propoſed in different views, and repreſented in various lights, which cannot be done in languages that are more original. I likewiſe think, that no language is more capable of what the French call *double entendre*, or double meaning, than the Engliſh; or, on account of its conciſeneſs and brevity of expreſſion, is better adapted for epigrams. But, as it happens, the Engliſh have no great epigrammatiſts among their writers; and Owen, who is well known in this character, wrote in Latin.

As for modern languages, there are not many of the Engliſh, who apply themſelves to them. Even in great Grammar-ſchools, the French is no part of the public leſſons. In private, or boarding-ſchools, it is generally taught, when required

required and paid for, by perſons who go under the denomination of French-uſhers. Whether they are always qualified for ſuch buſineſs, is a queſtion, perhaps, not always to be anſwered in the affirmative. Notwithſtanding, thoſe children, of both ſexes, which are educated in ſuch ſchools, learn a little ſmattering of French, yet they generally forget it after leaving ſchool. Though the French is almoſt the only modern language which is cultivated in England, in preference to other foreign tongues, it is, however, not frequently ſpoken, unleſs the converſation be with a foreigner, who does not underſtand Engliſh, but ſpeaks French, and therefore renders it neceſſary. I remember that ſome years ago, ſcarcely any body durſt ſpeak French in the ſtreets of London, or in public places, without running the riſk of being inſulted by the populace, who took any foreign language to be French, and frequently ſaluted him, who ſpoke what they did not underſtand, with the appellation of French dog. But there is a great alteration in this reſpect at preſent.

As navigation, commerce, and connexions for the ſake of trade, lead many Engliſh into foreign countries over all parts of the globe, it may be naturally ſuppoſed, that many, who

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are engaged in the mercantile line, find it neceſſary to learn ſomething of the languages of thoſe nations, among whom they reſide, or with whom they have to do, on account of their trade. This, however, as having no connexion with learning, cannot properly be placed to the account of literature; and I have reaſon to think, that very few Engliſh have any inclination to learn foreign languages, if they can do without them, and if intereſt and gain do not prompt them to undertake the trouble. It is, therefore, among the learned, particularly thoſe who think Albion to be the only ſeat of wiſdom and knowledge on earth, very uncommon to apply to foreign languages, becauſe they are of opinion, that Engliſh books contain every thing which is known, or that is worthy to be learned.

When I firſt came over into England, our German language and literature were very little known, or, perhaps, held in contempt; and even now, a few Engliſh merchants and officers excepted, hardly any among the learned are to be met with who are acquainted with either. A few that I know, have either on their travels, or at home, by induſtry, learned German, and ſeem to be very well ſatisfied with the acquiſition they have made. Of late our books have

got

got into a little more repute, and I am in hopes that the time is not very far off, when both our language and our literature will be more eſteemed in England. At Oxford, ſome gentlemen of genius, and deſirous of extending their knowledge, have within theſe few years, diveſted themſelves from prejudices in regard to our literature, and have procured for themſelves a collection of books from Germany, in order to become acquainted with ſome of our authors, and our manner of writing. I moſt ſincerely wiſh, that they may find their trouble and application amply rewarded, and that others may follow ſo good an example. Then, perhaps, German books will be more common in England and more eaſily procured; for hitherto no bookſeller has thought it worth his while to import any, unleſs they were previouſly beſpoken, or he had ſome aſſurance that they would not be left upon his hands.

The Latin, and the Oriental languages, but particularly the Greek, are much cultivated in England. As to the Latin, there are very few of the Engliſh by whom it is ſpoken. Their pronunciation is ſo different from that which prevails in all other countries, that it can be of no uſe in converſation between an Engliſhman and a foreigner, except one of them

them could accommodate himſelf in his pronunciation to the other. I remember that the late Dr. Gregory Sharpe, who, in his younger years, had reſided a good while in the univerſity of Leipſic, mentioned to me a pleaſant incident which happened to a German gentleman, who, on coming over to England, had been recommended to him. He wanted to introduce him to an Engliſh gentleman of learning, who, on finding that the foreigner underſtood Engliſh but very imperfectly, attempted to addreſs him in Latin. It being then only a few months after the peace of Hubertſburg had been concluded, one of the firſt queſtions he aſked was, *Suntne nunc omnia pacata in Germania?* The other not being uſed to the Engliſh pronunciation, underſtood *peccata* for *pacata*; and, taking it for a ſneer upon his country, replied with ſome warmth, *Sunt quidem multa peccata in Germania, ſed ſpero plures virtutes.* Dr. Sharpe told me, that he had at firſt ſome trouble to bring them to a right apprehenſion of each other's meaning.

In the year 1767, if I am not miſtaken, a deſign was formed to introduce the foreign pronunciation of Latin and Greek into the two Engliſh univerſities, and the great grammar-ſchools of the kingdom; but, for what reaſon

I know not, the ſcheme was laid aſide again; though it would undoubtedly have been very uſeful to Engliſh gentlemen of learning who travel abroad, and who are not always acquainted with the language of the country that they viſit. I have obſerved, that ſome of the Engliſh are in the habit of calling German Latin, that kind of it, to which we have given the name of culinary or bad Latin, though we have more good Latiniſts among our writers, than England, perhaps, is able to produce. I confeſs that the cuſtom, which is now exploded among us, of writing and publiſhing ſo many books in Latin, which was deemed a proof of great learning among the pedants of the laſt century, has produced a great number of Latin performances, which, on reading, will excite diſguſt; but we have, at the ſame time, ſome who have written with a degree of elegance, in the true Roman idiom, that does not yield to any modern production in the Latin language, of any other country. Had we in any of our ſchools, or univerſities, ſuch encouragement, and ſuch premiums annually held out, as are given at Oxford or Cambridge, to thoſe who excel in the beſt Latin compoſitions, we certainly ſhould abound in productions which would do honour to modern Latinity. But,

alas!

alas! our young ſcholars have no ſuch incitements, and we may apply to us the lamentation of Martial:

Sint Mæcenates, non deerunt, Flacce, Marones!

The Greek language has been, for ages together, in great eſteem in this country. Among the learned, both eccleſiaſtics and laymen have applied to it with uncommon aſſiduity. Even among the nobility, and people of fortune and independence, many are to be found, who are good Greek ſcholars, and read a Greek author with eaſe. This is more than can be ſaid of our German nobility, though there are, perhaps, ſome among them, who would boaſt that they could trace their pedigree from Homer's Grecian heroes. The ſtudy of the Greek fathers, in religious controverſies and eccleſiaſtical hiſtory, has been in all probability one of the principal cauſes, why the Greek has obtained ſo great repute in England, and has been ſo much cultivated. We owe ſome very good editions of Greek claſſics to Britiſh ſcholars; but they are not ſo numerous as might be expected, conſidering the great attention that has been paid to the Greek language in Engliſh ſchools and univerſities. The Barneſes, however, the Clarkes, the Bentleys, the Wartons,

tons, the Huntingfords, the Glaſſes, and many beſides, do honour to their country, as one that is famous for Greek literature.

I cannot help making here the ſame remark on the Engliſh pronunciation of the Greek, which I made before, relative to that of the Latin. An Engliſhman, when reading Greek to a foreigner, who is acquainted with the language, will be as unintelligible to him, and, perhaps, more ſo, than when he reads Latin. Yet I have met with ſome of them, who ſeriouſly contended, that their pronunciation was the true one, and the ſame which was in uſe among the ancient Greeks. It is not worth while ſeriouſly to refute an opinion of this kind, when the modern Greeks, with ſeveral of whom, and from various parts of Greece, I have converſed, pronounce it exactly as we do. All other learned nations in Europe, in pronouncing the Greek and Latin, differ from the Engliſh, who, inconteſtibly, have adopted a pronunciation of the Latin and Greek vowels, ſimilar to that which is in uſe in their own language. The Scotch, by pronouncing the vowels broader, and being uſed to gutturals, approach of courſe more nearly to that pronunciation, which prevails on the continent.

The Hebrew meets with but few admirers in

England; and, in the two univerſities, not a great number will be found who are well verſed in it. The Lightfoots, Pocockes, Shaws, Hunts, Lowths, and Kennicots, are ſcarce. In our Proteſtant churches in Germany, we cannot be admitted as miniſters without underſtanding Hebrew, as it makes a part of that public examination, which we are to undergo before we enter on the paſtoral office. But an Engliſh divine has no occaſion for Hebrew, which is not required, and makes no part of his examination, previous to his ordination. I confeſs that this appears to me by far the moſt rational. Why ſhould we ſpend ſo much time, and beſtow ſo much pains, on the learning of a language, which is generally, after the examination is over, neglected and conſigned to oblivion? We have tranſlations of the Bible, which are uſed in our churches; we have commentaries written or compiled by men who were converſant with the original, which we may conſult, if we entertain any doubts about the juſtneſs of the tranſlation. It is very true, in our univerſities, we muſt have men, who underſtand Hebrew properly, that they may inſtruct thoſe who wiſh to learn it; but whoever is not deſigned for a profeſſor of Hebrew, has no occaſion to learn the language, ſince ſo

many other things require his time. There are ſome Engliſh, who apply themſelves to the Hebrew merely from inclination; and it may be proved by many inſtances, that thoſe, who, as *dilettanti*, conquer the difficulties of learning a language, arrive at laſt to a higher degree of ſkill than thoſe who regard ſuch buſineſs as a drudgery to which they are driven by neceſſity, becauſe their bread partly depends upon it. Moſt Engliſh, who underſtand Hebrew, read it without the vowel points, and pronounce it in a very different manner from the Jews, or, from what we are taught in our ſchools. It is, therefore, extremely difficult to underſtand them when they read; and it has appeared to me, as if ſome would put any vowels to the words which came firſt uppermoſt in their minds, merely by gueſs-work. Some regard thoſe Hebrew letters as vowels, and pronounce them in their own way, which, their true ſound being loſt, neither we nor the Jews ever read.

Other oriental languages are by no means neglected in England. They are cultivated in both univerſities, particularly at Oxford, with great ſucceſs. Dr. Hunt, who was profeſſor of the Arabic, in the laſt mentioned univerſity ſome years ago, was a gentleman extremely well verſed in that language. The me-

rits of Dr. White, who publiſhed the four Goſpels, according to the Syriac verſion of Philoxenus, are well known; and if ſir William Jones returns ſafely from India, England then may boaſt of the greateſt orientaliſt of the preſent century. The learned are alſo indebted for many very valuable and coſtly publications, relating to eaſtern literature, to the univerſity or Clarendon-preſs at Oxford, which, perhaps, would never have appeared, if it had not been for this famous and noble inſtitution.

The critical art, that which has the ſacred writers, as well as that which has the profane authors for its object, was formerly in greater eſteem in England than it is at preſent. The *Critici Sacri*, as well as other commentaries on the Bible, are bought cheap enough, at public ſales; and in great libraries, where they are placed, they are not very often diſturbed. Even bookſellers ſeem now to be rather ſhy in undertaking the printing of ſuch works. Some years ago, I undertook, at the intreaty of ſeveral learned Engliſh gentlemen, to tranſlate Michaelis's *Introductory Lectures on the New Teſtament*, from the third edition of that work; but, though Dr. Lowth, the then worthy biſhop of London, and ſome other right reverend prelates, were among the firſt ſubſcribers to this publication, which

beſides was ſupported by ſeveral learned friends; and though advertiſements announced the undertaking, in Great Britain as well as Ireland; yet, I was not able to procure a ſufficient number of ſubſcribers, to defray the expences of printing; and as I could not find a bookſeller, who would run the riſk himſelf, I very ſoon abandoned my intentions.

There have appeared, however, within a few years paſt, ſeveral learned publications, which amply prove, that the *critica ſacra*, and thoſe languages and ſciences with which it is connected, are by no means laid aſide. The Hebrew Bible by Dr. Kennicot; Biſhop Lowth's *Prælectiones de ſacra Poeſi Hebræorum*; his tranſlation of Iſaiah; biſhop Pearce's Commentary on the Four Evangeliſts, beſides many more of the kind, which have been publiſhed even within my time, are ſufficient proofs, that the Engliſh keep up the renown in this branch of literature, which they have long acquired.

Notwithſtanding the great eſteem which they entertain for the old Greek and Roman authors, it is ſomewhat remarkable, that the nation has produced but few good critics, who have deſerved well reſpecting them[s]. We have not many

[s] This is by no means owing to want of learning, acuteneſs, judgment, or genius; but rather, perhaps, becauſe

many excellent editions, particularly of Latin claſſics, which have been given by Engliſh philologiſts. Of ſome Greek ancient authors, we owe to them very valuable and elegant editions, with notes that do honour to the editors; but, though there are ſome Latin claſſics, printed in England in the moſt ſplendid and beautiful manner, ſo as to be ornaments to great libraries, yet they are generally without any notes. As, therefore, they required only a good copy to be printed from, and a careful corrector of the preſs, they are rather monuments of the typographical art than of critical ſkill, or deep learning. A beginning, however, has lately been made, to do juſtice to the Latin claſſics,

becauſe they do not think occupations of this kind, of that conſequence and value, which many of the learned have done in other countries. I confeſs, they appear to me not much in the wrong; and there is certainly good ſenſe in what the learned Dr. Middleton wrote to the late biſhop of Glouceſter, Warburton, when, in his younger days, he had an intention of giving an edition of Velleius Paterculus, with various readings, and ſome notes. "It is," ſays he, in his letter, "a laudable and liberal amuſement, to try now and then in our reading, the ſucceſs of conjecture; but in the preſent ſtate of the generality of old writers, it can hardly be thought a ſtudy fit to employ a life upon, at leaſt not worthy, I am ſure, of your talents and induſtry, which, indeed, inſtead of trifling on words, ſeem calculated rather to correct the manners and opinions of the world."

in publiſhing the works of Cicero, at Oxford, in a manner which does honour to the Clarendon preſs, the editors, and the univerſity. It is a juſt ſubject of complaint, that moſt editions of Latin authors, printed in Great Britain, are very incorrect; ſome of them, however, ſuch as Mattaire's claſſics, and the Glaſgow editions, are to be excepted. The latter are remarkable for typographical neatneſs, and a ſolicitous correctneſs.

The Dutch editions of the old claſſics are in great repute in England: they are much ſought after, and dearly paid for. Though thoſe editions, which generally go under the denomination of *variorum*, were formerly much blamed, and greatly depreciated [9], perhaps more than they deſerved; they are, notwithſtanding, bought at high prices in England, particularly thoſe which are thought to be the beſt editions. The Dutch quarto editions, by Burmann, Havercamp, Reitzius, Torrenius, and other claſſical editors, ſeem to have, even in public auctions, when libraries are ſold,

9 The various opinions entertained of them, are related in Walchii *Hiſt. Critica Latinæ Linguæ*, p. 483, and alſo by Baillet in his *Jugemens des Sçavans*, &c. tom. ii. part ii. p. 394. Morhof, in his *Polyhiſtor.* p. 838, judges too ſeverely, when he calls them *Ineptæ variorum editiones*, &c.

their

their fixed price, under which they are ſeldom to be bought. I have often wondered to ſee, how far this predilection for ſcarce and ſuppoſed valuable editions of the claſſics, is carried by ſome of the Engliſh: it ſeems to border upon a kind of mania. There are dilettanti, who will pay almoſt any price for them, merely that they may ſay they have them in their poſſeſſion, though they hardly ever make any uſe of them. I remember, that ſome years ago, a gentleman died, who had collected the moſt valuable and ſcarce editions of Greek and Roman claſſics, though his knowledge of Latin was much confined, and as to Greek, he could hardly read the characters. His greateſt pride was, to be, as long as he lived, the owner of ſuch a claſſical library, to ſhew it to ſtrangers who wiſhed to ſee it, and to tell them, that ſuch a book was ſcarce, or had coſt him ſo much, or that ſuch another was the beſt edition. The prices given in public ſales, for what are called *editiones principes*, have often aſtoniſhed me; and I have been tempted to think, that they were not altogether conſiſtent with reaſon, which, however, with thoſe who are called *dilettanti*, may be out of the queſtion. The firſt printed editions of the Greek and Roman claſſics, are, undoubtedly, of great value; when they are printed

printed from good manuſcripts, with neatneſs, exactneſs, and accuracy, they are equal to manuſcripts. But, ſince it can ſcarcely be conjectured from what manuſcripts, and of what worth, moſt of them are printed off; and ſince they have been collated in our beſt ſubſequent modern editions, I do not ſee, why, at preſent, they ſhould be ſo much extolled, and ſuch great prices be given for them, except it be on account of their rarity and antiquity. I wiſh, by all means, to ſee them in public libraries, as they are ſo ſcarce, and difficult to be obtained; but it muſt excite a ſmile, to hear a young critic, or an old pedant, when he gets ſight of ſuch editions, exclaim, Heavens, what a treaſure! Our beſt modern editions, in many reſpects, when reaſon is called in to judge, are ſuperior to ſuch dear *editiones principes*. There are two points only, beſides their age, in which ſome of the former muſt yield to the latter; the firſt is, accuracy and correctneſs; for nothing could exceed the care which was taken in this reſpect; the other is, the elegance and the neatneſs of the types. As to uſefulneſs, it cannot be denied that our beſt modern editions have the ſuperiority on their ſide. I will, however, ſay no more on this ſubject, for fear of incurring the diſpleaſure of the *dilettanti* in theſe things,

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and, perhaps, of being called *injuſtus rerum æſtimator*, which I am not. I revere theſe monuments of the typographical art; I know that many of theſe editions have a great intrinſic value; I admire their neatneſs and their correctneſs, and I moſt ſincerely wiſh, that we had in our days, among the proprietors of conſiderable printing offices, many who reſembled an Aldus Manutius, a Henry and Robert Stephens, a Plantin, a Froben, an Oporin, and others, whoſe names are yet juſtly held in high eſteem in the republic of letters.

After theſe general remarks relative to literature, I ſhall make a few obſervations on the ſtate of the different branches of ſcience. Thoſe which relate to that which goes under the denomination of Divinity, will be given more amply when I treat on the ſtate of religion. Books which concern religion, are, at preſent, as I have already mentioned, not ſo numerous as they were formerly. The character of this kind of writings is likewiſe much altered from what it was a century ago, and I may ſay much for the better. There appear, indeed, publications even now, which breathe the ſpirit of the ancient controverſial writings; and others full of fanatical and enthuſiaſtical ranting;

ranting; but nobody minds them, except thoſe who are of the ſame way of thinking. Lord Bacon was very much diſpleaſed with the theological writings of his countrymen. He ſaid "they were generally diffuſe, perplexed, and became, by long digreſſions in which they abounded, very tedious to read. In matters of diſpute they were full of chicanery, and the method which was adopted in them was affected and embarraſſed." This was certainly more the caſe formerly, than it has been ſince the beginning of the preſent century. The writings of thoſe Engliſh divines, who are of note, have been, ſince that time, thought remarkable for their ſolidity, their ſpirit of reſearch, their learning, their candour, and that unaffected method in which they are often written. This praiſe is beſtowed very liberally abroad upon Engliſh theological writings; though, in my opinion, the exceptions to be made are pretty numerous. As for thoſe books, which have a reference to morality, the Engliſh writers on this ſubject have been long famous.

The ſcience of the law, or what is called juriſprudence, is ſo intimately connected with the courts of judicature, and the manner of admi-

adminiſtring juſtice, of both which I have ſpoken in another place[1], that I ſhall be very brief in thoſe few obſervations, which I have to add on this ſubject. When the clergy, who had formerly the greateſt ſhare in the adminiſtration of what was called juſtice, quitted the law-courts, and the principal of them, the court of king's bench, was fixed in Weſtminſter-hall, the gentlemen of the law, who before were diſperſed about the kingdom, were now obliged to attend to their buſineſs in London. To facilitate the learning of the common law, and to give young men the opportunity of being inſtructed therein, a kind of colleges, ſomewhat reſembling thoſe in the univerſities, were formed, which go under the name of Inns of Chancery and Inns of Court. Not only lectures on the law were read, but even the degrees of bachelors and doctors of law were conferred, only with this difference from thoſe in the univerſity, that the names were altered; for a bachelor was called a barriſter, and a doctor a ſergeant at law. The ceremony of making a ſergeant is ſuch, that a perſon, who has never ſeen it before, can hardly refrain from laughter. Theſe inns were formerly much more frequent-

[1] Vol. i. p. 54.

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ed, and more reſpectable than now, when many of the nobility and young men of quality reſorted to them. The two Engliſh univerſities, perhaps, looked upon them with not a very favourable eye [2]; and, indeed, I am inclined to think, that thoſe who ſtudy the law in a univerſity, make a greater proficiency in it than thoſe who only qualify themſelves for practiſing in the inns of court. The lectures, which are read there, are few, and of no conſequence; the exerciſes which are to be performed, are of ſo trifling a nature, that a perſon who attends them merely as a ſtranger, cannot refrain from wonder and from pity. Theſe Inns being in the middle of London, where diſſipation reigns, and bad examples create ſo much miſchief, it is hardly to be expected, that many of the young gentlemen who live in them, and who enjoy all poſſible liberty, ſhould not fall into a way of life, which is by no means conſiſtent with the intention for which they were placed there. It depends on them, whether they will apply themſelves to ſtudy or not, and their conduct is left to their own diſcretion.

[2] Blackſtone ſays: "That a ſcience like this ſhould ever "have been deemed unneceſſary to be ſtudied in an univer-"ſity, is a matter of aſtoniſhment and concern." *Commentaries*, vol. i. p. 27.

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Many, perhaps, will be inclined to think not very favourably of the peaceable diſpoſition of the Engliſh, when they are told, that the number of lawyers in England amounts, as it is ſaid, to more than forty thouſand. But it ought to be conſidered, that the Engliſh are a commercial nation, and that the diſputes concerning *meum* and *tuum*, among people who live by trade and manufactures, are almoſt infinite. The beſt laws are made in England; but nowhere are they oftener, if poſſible, evaded, or more readily and daringly tranſgreſſed than here. The philoſopher, who knows, that the laws are the principal part of ethics, may exclaim, *quid bonæ leges ſine moribus proficiunt!* but the lawyer will aſk, How ſhould we live, if they were ſtrictly obſerved? Beſides, as the forms in law-courts, are, if I may uſe the expreſſion, almoſt mechanical, many perſons who have never ſtudied the law, but only acquired a ſuperficial knowledge of its forms, practiſe as attornies. I knew a man, about twenty years ago, who originally by profeſſion was a painter, and practiſed his art; but, as it did not produce a ſufficient income to maintain his family, he practiſed as an attorney. I believe there are many ſimilar caſes, which, in my opinion, may account not only for the great number of lawyers, but be

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the cauſe, that ſome of them can hardly ſupport their exiſtence, and therefore, by practices not the moſt honourable, diſgrace their profeſſion. In no country, I believe, are the lawyers the moſt beloved claſs of people; and, it ſeems, that in England they are not much more liked than thoſe in other nations. There are undoubtedly among them, and to my own knowledge, the worthieſt and the moſt reſpectabe characters; but it is ſuſpected, that they do not conſtitute a majority.

The ſtudy of the law is very dry, and many who have entered upon it, found it ſo dull and tedious, that they ſoon abandoned it. David Garrick did ſo; and there is much reaſon to doubt, whether, in the profeſſion of the law, his talents would ever have acquired him that celebrity and wealth, which he obtained as an actor.

As many great offices of ſtate are to be filled with gentlemen of the law, and counſellors, who are eminent in their profeſſion, eaſily obtain ample fortunes, and are ſometimes raiſed to high poſts under government, it is very natural, that the claſs of thoſe who practiſe the law, ſhould be regarded as one of the firſt in the kingdom. Peerages are often obtained in this profeſſion; and a great part of the nobility owe

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their riſe, to anceſtors, who from commoners and lawyers, were raiſed to peers of the realm, and officers of ſtate.

The pleadings in an Engliſh court of judicature reſemble much thoſe which were in uſe among the Greeks and Romans of old. Oratorical talents, and rhetorical powers, therefore, can diſplay and exert themſelves no where with more freedom and brilliancy than here. But though certainly pleadings may ſometimes be heard at an Engliſh bar, which would not have diſgraced ſome of the firſt Grecian or Roman orators, yet the generality are, as the French ſay, *comme à l' ordinaire*. Moſt counſellors, in their ſpeeches, are cold and inanimated. They commonly lean upon their down-ſtretched arms and bent fingers, inclining the body a little forwards; and thus they talk in a low, and often broken voice, repeating perpetually the phraſe, my lord, with which they addreſs the judge. Nevertheleſs, they are well paid; but they muſt take care to have their hands well filled with guineas by their clients, before they plead; for they cannot ſend in a bill, or legally demand payment, when their buſineſs is over.

Leaving here the ſcience of juriſprudence, I ſhall make a few obſervations on the ſtate of

phyſic and medicine. They are founded upon what my own eyes have ſeen, and what I have learned in converſation with ſome phyſicians in London, who might lay claim to ſome eminence in their art. I am myſelf no phyſician, and I entertain of medicine almoſt the ſame opinion as Montaigne; what I ſhall ſay, therefore, will be confined to general remarks only; which I write down, not for phyſicians, but for any reader, who, not having been in England, wiſhes to inform himſelf, in ſome meaſure, on this ſubject.

It is ſaid, that the univerſities of Oxford and Cambridge are not calculated for good ſchools of Eſculapius; that though, perhaps, the profeſſors in phyſic are men of medical knowledge, yet their lectures are too few and too inſufficient. The ſalaries, which they receive, are fixed, and conſequently they are not ſo ſolicitous about the number and applauſe of thoſe who frequent their lectures, as the profeſſors of Edinburgh, or other Scotch univerſities, whoſe rewards and income greatly depend on their ſkill, their induſtry, and the number of their pupils. Beſides, it is objected to the two Engliſh univerſities, that they have not clinical lectures like thoſe at Edinburgh, which are ſaid to be the beſt ſchools for inſtructing young ſtu-

dents in the medical art. There is, indeed, a ſimilar inſtitution at Oxford, in the Radcliffe infirmary; but it is pretended that it is by no means equal to thoſe in the Scotch univerſities. I remember, that other objections of this nature have been urged againſt the two Engliſh univerſities, during diſputes which have ſubſiſted between the licentiates and fellows belonging to the college in Warwick-lane. This college I have already mentioned, as to the building, in another place; and I ſhall add here a few obſervations relative to its origin, which may be traced as far back as the reign of Henry the Eighth. The neceſſity of keeping thoſe, who would practiſe as phyſicians in London, under a proper inſpection, was but then firſt thought of; and it is a ſubject of ſurprize, that this was not attended to centuries before. It was ordered about the year 1512, that no perſon, within ſeven miles from London, under a penalty of five pounds, ſhould practiſe phyſic, without being licenſed by the biſhop of London, or the dean of St. Paul's. Whoever applied to theſe eccleſiaſtics for a licence, was, before he obtained it, to be examined by four phyſicians and as many ſurgeons. When the utility of this new regulation was obſerved, a certain number of phyſicians

obtained, in 1519, a royal charter, by which they were made a corporation, and inveſted with ſeveral privileges. Four of them were to be choſen annually, to examine thoſe who wiſhed to act as phyſicians in London [3]; and the college was empowered to fine, or even impriſon, thoſe who practiſed without a licence, or who acted contrary to thoſe rules which were judged requiſite for good phyſicians. This corporation is the ſame which bears the name of the College of Phyſicians, and aſſigns for the true date of its exiſtence the year 1523. It has good revenues, which ariſe from donations and legacies. Thoſe who wiſh to write preſcriptions, and feel the pulſe of patients, under the authority of the college, are to pay for their examination fifty pounds. Phyſicians thus examined, are called Licentiates, and out of their number the fellows of the college are choſen. According to the charter, the fellows of this college muſt have ſtudied in one of the two Engliſh univerſities. This regulation has, even within my time, produced great animoſities and diſputes. Attempts to obtain admiſſion into the college, for licentiates educated at other univerſities, have

[3] The late Mr. Foote, in his play of *The Devil upon Two Sticks*, has made very merry with theſe examinations.

been made even by a kind of force; but without any effect.

Though a phyſician may have acquired the beſt knowledge of the medical art, in Scotch, Dutch, or other univerſities; and though he may have undergone an examination before the members of the college, with great honour and credit; yet he cannot aſpire to a higher degree than that of licentiate. He is to renounce for ever the hope of partaking, *de jure*, of thoſe elegant and epicurean dinners, given in the ornamented hall of the college, where the golden rules of diet are not inſcribed, or to be ſeen among the decorations. The diſpleaſure which this limitation, and this excluſion from fellowſhips creates, has occaſioned ſometimes quarrels, and ſcenes which have produced matter of merriment and ſatire, expreſſed in ludicrous prints, carricatures, and pamphlets.

Notwithſtanding the care which is taken to prevent unlicenſed people from practiſing phyſic, London and its environs are full of them. Even publicly quacks, mounted on a ſtage, and ſurrounded by patients, are to be ſeen in open places, ſuch as Moorfields, or Covent-garden. The college of phyſicians has lately publiſhed, under the authority of government, a

Pharmacopœia[4] of great merit; but the number of noſtrums, which are perpetually adverti∫ed in daily papers, is nevertheleſs very great. That the ſale of theſe quack medicines is very extenſive and profitable, is manifeſt from theſe numerous advertiſements, which muſt be attended with great expence, and be deducted out of the profits. Nay, the inventors, or proprietors, of ſuch noſtrums, are not ſatisfied with filling the Engliſh newſpapers, with the praiſe of them; but even our German, the French, the Dutch, and other foreign gazettes, abound with their encomiums. This plainly proves, that foreigners are diſpoſed, as well as the Engliſh, to believe in the efficacy of theſe quackeries, particularly when, as is frequently the caſe, they come recommended with a king's patent. Very few people abroad have the leaſt idea of the nature of ſuch patents, or of the eaſe with which they are obtained. They believe, that, under royal authority, theſe medicines are examined by ſkilful phyſicians, and that, after having undergone a ſtrict trial of their efficacy, their excellence is ſtamped with ſuch royal certificate.

[4] Pharmacopœia Collegii regalis Medicorum Londinenſis. 1788, 4to.

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The notion, too often entertained abroad, that phyſicians, who practiſe in London, acquire very ſoon, and with much eaſe, great fortunes, is not founded in truth. I am rather inclined to think, that the old ſaying, *Dat Galenus opes*, admits no where of more exceptions, even with regard to learned and ſkilful phyſicians, than in London. It has happened, indeed, that a ſir Hans Sloane, a Mead, a Radcliffe, a Fothergill, and ſome others whom I could mention, have amaſſed great wealth; but theſe inſtances are not very common; and, among a hundred phyſicians, perhaps there is not more than one, who meets with ſuch good luck; and this, ſometimes, is more the reſult of accident, of particular circumſtances, or of whim and faſhion, than of eminent ſkill or learning. I have heard mentioned a kind of phyſicians, called by ſome *bon ton* doctors, who, as it is ſaid, gain much money, not, as it is pretended, by eminence and ſuperior knowledge of their profeſſion, but by means of accommodating themſelves, their preſcriptions, and their converſations, to the taſte of their either real or imaginary patients. I am of opinion, that the reaſon why ſo many phyſicians, particularly in London, are without much buſineſs, is to be looked for in the largeneſs of the fees, which

they either expect, or which are eſtabliſhed by cuſtom. I remember that the moſt eminent phyſicians at Hamburgh, who kept their carriages, and thus viſited their patients, had no more for each viſit than a *mark*, which amounts to ſixteen pence ſterling; and the utmoſt given by rich and generous perſons, was, now and then, half a crown. But in London a phyſician, when he is called in for aſſiſtance, and writes a preſcription, though, perhaps, but a mere palliative, expects a guinea for his fee, if not two. Should the illneſs of the patient be of a long duration, he is, perhaps, ſatisfied, with taking a fee only every other viſit. In dangerous caſes, if it be required that one or two more phyſicians are to be called in, for the ſake of a conſultation between them, to relieve the patient either one way or the other, they expect, as I have been informed, three, and ſometimes five guineas each, for their trouble. This being the caſe, it may eaſily be ſuppoſed, that moſt people, without knowing that Hippocrates himſelf gave the wholeſome advice φευγε ἰατρους, will, for the ſake of ſaving expences, avoid the phyſicians as long as they can. In London, therefore, and in all England, the apothecary is the firſt to whom the patient applies, after he has tried what are called family remedies, or, per-

perhaps, made himſelf worſe, by uſing ſome noſtrums. The apothecary, indeed, does not expect fees like the doctor, but his bill for powders, pills, and draughts, which he ſends in after the recovery, or happy deceaſe of the patient, amounts ſometimes to almoſt as much as the fees of the doctor. Should the diſorder of the patient, after a little time, diſcover ſome dangerous ſymptoms, the regular bred phyſician is then called in for aſſiſtance; oftentimes merely that the patient may leave the world *ſecundum artem*. It is likewiſe ſaid, though I do not vouch for the truth of it, that the apothecary ſometimes will go hand in hand with the doctor. The former, it is pretended, with an air of gravity and ſorrow, will inform either the patient himſelf, or his friends, that his own ſkill is exhauſted, and that his powers are become too feeble to conquer the increaſing diſorder; and, therefore, that it would be adviſeable to call in the aid of a phyſician. If it happens, that the patient is either not acquainted with an able phyſician, or has no particular attachment to any, the apothecary knows a very worthy and reſpectable phyſician, who would do his utmoſt for the relief of the much-to-be pitied patient, and his diſtreſſed friends or family. The doctor is, of courſe, introduced by the apothecary;

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and the former, out of gratitude to the latter, will ſometimes, it is ſaid, though this appears to me hardly probable, preſcribe liberally for the benefit of his recommending friend, and more, perhaps, than the weak ſtomach of the patient, or his purſe, can well bear.

When I firſt came to England, a large full bottomed and well powdered wig, a ſword, and a cane, generally with a golden head, were reckoned among the eſſential requiſites of a phyſician, and without which he could not be entitled to confidence. He was to approach the ſick bed with an air of gravity, and a ſlow pace; and, after having ſeated himſelf by its ſide, he was to aſk the patient ſome queſtions leaning with his upper lip on the head of his cane, and caſting his eyes thoughtfully on the ground. Preſcriptions were to be written with the appearance of deep meditation. But as faſhion prevails even in the materia medica, and influences preſcriptions and remedies, ſo it has extended its power over the phyſicians themſelves, and their external appearance. The venerable wigs, the ſilver-hilted ſwords, and the gold-headed canes, were thrown aſide; and the old and young London Eſculapius's, ſeemed to be at once wholly metamorphoſed; a few old,

old, grave, ſolid, and ſolemn doctors excepted [5]. The others appeared in their own hair, tied in a handſome bag; with a brilliant ring on their finger, careſully diſplayed when they felt the pulſe of their patients; and, after aſking a few queſtions, rather in a cheerful manner, not to frighten the ſick, they ſat down to write a preſcription, with ſo much eaſe and celerity, as if they had been long ago acquainted with the ſtate of the diſorder, with the conſtitution of the patient, and with the moſt certain remedies to reſtore him to health. I ſhall only obſerve, that an apothecary, after the deceaſe of the patient, may not only ſend in his bill, but even, in caſe of non-payment, enforce it in a legal way. This a phyſician cannot do; he muſt take care to get paid, whilſt the ſtate of the patient renders him neceſſary, for his demands will not be ſupported in a court of judicature.

Some years ago, very laudable charities were inſtituted, under the denomination of Diſpenſaries, ſupported by the voluntary contributions of annual ſubſcribers. A phyſician, choſen by them, and rewarded with a ſmall ſalary, gives

[5] It ſhould be remembered, that this was written in 1782; at preſent, a proper dreſs prevails among the medical gentlemen in London.

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advice gratis to the poor afflicted with illneſs, when they come recommended by a ſubſcriber to the diſpenſary; and in caſe they are confined by their diſorder, he viſits them in their habitations. The medicines that are preſcribed are given, gratis, to the poor, by an apothecary who is likewiſe choſen by the ſubſcribers, and being endowed with a ſmall ſtipend, his ſhop is ſupported alſo from the money ſubſcribed. Such charities as theſe are, undoubtedly, highly commendable; and are proofs of the good intentions, and humane diſpoſition, of a part of the Engliſh nation, which can afford to give relief to the diſtreſſed poor.

It has been ſaid of Engliſh phyſicians, that, in their preſcriptions, they are more for powerful, or rather violent medicines than moderate. An eminent Engliſh phyſician obſerved to me, that their materia medica contains more chemical than Galenical preparations, becauſe the former are ſtronger. For this very reaſon, he thought that the method of French phyſicians, in curing diſorders, was far leſs efficacious than the Engliſh, becauſe the former, in their pharmacy are more for Galenicals than chemicals. A German phyſician reſident in London, who is eminent in the medical art, has aſſured me, that a greater quantity of laudanum, and more opiates,

are preſcribed by Engliſh phyſicians in London within a twelvemonth, than in all Germany for many years together.

England, it cannot be denied, has produced very eminent phyſicians, and ſuch as have greatly promoted the medical art by their learning and ſcience. Even now I could mention gentlemen in this line, who are ſtill living, and who do honour to their profeſſion, not only as men of ſuperior medical knowledge and abilities, but likewiſe as men of excellent and amiable characters.

The ſurgeons in England were, till the year 1745, upon the ſame footing as ours in Germany; they were both barbers and ſurgeons. At that time, however, they became two ſeparate bodies, and the ſurgeons were made a corporation and a company by themſelves. According to the charter of this company, nobody ſhould practiſe ſurgery, within ſeven miles of London, except he be examined and licenſed by the company. Notwithſtanding this regulation, many, I believe, practiſe, without having undergone an examination, or received a licence. The company has a fine hall in the Old Bailey, with an anatomical theatre, where thoſe are diſſected, who are hanged for murder.

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England, and particularly London, has eminent and renowned ſurgeons; but, the majority, I believe, are not intitled to much commendation. The numerous hoſpitals, the army and the navy, are moſt excellent ſchools to breed good ſurgeons; though, at the ſame time, they are apt to render ſome of them deſtitute of compaſſion, and to make them forget the dictates of humanity towards the unhappy objects who ſtand in need of their aſſiſtance. During the winter time, anatomical lectures are frequently announced in public prints, and read by eminent men in the profeſſion. Dead bodies being with difficulty to be procured for diſſection, a ſet of people, called in the London-phraſeology Reſurrection-men, clandeſtinely dig up ſome of the recently buried bodies; and though there is a ſevere puniſhment inflicted upon thoſe who are convicted of robbing the church-yards, yet they venture for the ſake of a ſmall gain to bring thoſe bodies under the anatomical knife, which, by the ſurviving relations, are ſuppoſed to reſt quietly in the graves in which they were interred.

The Britiſh philoſophical writings, even the very modern ones, are well known with us in Germany; and, therefore, I need not be minute on this branch of literature. The manner

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of teaching, in the two Engliſh univerſities, what is called in the ſchools philoſophy, is, as I ſhall ſhew afterwards, rather unphiloſophical. But ſuch old Gothic and ſcholaſtic inſtitutions are not the rules by which the ſtate of philoſophy in England is to be judged. Ever ſince experimental philoſophy has been purſued by unremitted induſtry, the manner of philoſophizing has happily received a very different turn. Locke has applied it ſucceſsfully to logic and metaphyſics, and Newton has done it with the ſame advantage in his purſuits and works. It has alſo been of the greateſt ſervice in thoſe parts of philoſophy which relate to ethics and to the nature of man. The Britiſh writers are the firſt, who, in this reſpect, opened the way for truth. Real philoſophy is to teach us the principles of our knowledge, and how its different branches are related and connected; by a careful obſervation of effects which are perceived by our ſenſes, it is to lead us to the finding out their cauſes; and by comparing the cauſes, we are to conclude what the effects of them will be. It, therefore, ſhould long ago have been diſcovered, that the way of obſervations and experiments, and not the conſtructing of artificial, tottering, and ill-founded ſyſtems, to which we are too much ſtill addicted in Germany,

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is the only means of finding out and adhering to truth. Since the Engliſh have ſet an example of this kind of philoſophy, morality, at leaſt theoretically, has gained by it. The way has been opened of reaſoning and of writing on legiſlation, government, finances, commerce, and other important ſubjects, philoſophically and under the guidance of ſound ſenſe, much more than it uſed to be formerly. Hiſtory has been reſtored to its true dignity, ſo as to become, as lord Bolingbroke expreſſes it, philoſophy teaching by examples; nay, all kinds of ſciences ſeem to be regenerated and enlivened by this ſpirit of philoſophy, which is not given to erecting ſyſtematically caſtles in the air, but to a juſt way of reaſoning from facts, from careful obſervations, and proper experiments. How much does the republic of letters, in this reſpect, owe to Great-Britain! I am, however, almoſt inclined to think, that ſome modern French philoſophical writers, have trod this way of arriving at truth, with more boldneſs and ſucceſs [6], than many Britiſh authors of the ſame claſs. But, though a few of the French nation

[6] This aſſertion is now ſtrongly confirmed by the late revolution in France, which, in a great meaſure, is to be attributed to thoſe writers, which I had in view, when I wrote this, more than ſeven years ago.

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have ſhewn themſelves great in theory; yet the Engliſh have this preference, that they, as to the greateſt part, have already long ago practiſed and reaped the benefit of thoſe principles, which a few of the French have advanced only in their writings.

Notwithſtanding the praiſe which is due to the Engliſh, on account of their promoting experimental philoſophy, and the great ſervice which by their writings they have done to learning, it can hardly be thought, that the manner in which this kind of philoſophy is, at preſent, by ſome purſued, is conſiſtent with its dignity, or that it can be productive of the utility which might otherwiſe be expected. Almoſt every one, who now claims the title of a philoſopher, pretends to be converſant in natural hiſtory, though, in fact, many reſemble only the virtuoſo Nicholas Gimcrack, who, under the motto of *nugis addere pondus*, is recorded, with his laſt will, in the Tatler[7]. Their time is ſpent in real trifles, and they hunt after fame in pretended diſcoveries, which, far from being of any importance, are only children's amuſements in a different ſhape. It is the faſhion to claſſify the different kingdoms of nature, as they are called,

[7] Vol. iv. No. 216.

and to build ſyſtems. This, indeed, is very uſeful, and even neceſſary, but there are many who ſtyle themſelves natural philoſophers, who think that in this conſiſts the whole ſcience of nature, and that it is nothing but a mere vocabulary, which employs only the memory, leaving the underſtanding unoccupied; priding themſelves on being engaged in the noble ſtudy of nature, though they are doing nothing that has any tendency to produce the leaſt benefit to ſociety.

Chemiſtry has been cultivated, for ſome years paſt, with great ſucceſs in England. Dr. Watſon, the preſent biſhop of Landaff, and Mr. Kirwan, have particularly ſignalized themſelves in this branch of ſcience, by their writings. The latter has even ſuccesfully applied himſelf to the learning of the German language, that he might be able to read our books written upon this ſcience, which, I believe, is almoſt the only one in which the Engliſh have hitherto allowed us any eminence.

The Britiſh writers in moral philoſophy are undoubtedly of great merit, and they are very well known in our country. They, however, grow, at preſent, fewer in number, and, as ſome pretend, leſs in intrinſic value. Good moral periodical publications, and ſuch as tend to promote

mote virtue, appear not ſo frequently as formerly; and many of the old ones may be ſaid to be nearly conſigned to oblivion. The Spectator, Guardian, Tatler, and other ſimilar productions, which were formerly highly eſteemed, are now, at public ſales, bought at a cheap rate. Whoever meets them in family book-caſes, may, in moſt inſtances, ſuppoſe that the owners look upon them as publications which ſuited the taſte of their anceſtors very well, to paſs an idle hour with; but that they are now out of faſhion, becauſe genteel people, at preſent, know better how to ſpend their time, by going to aſſemblies, and other places of entertainment, by ſitting down to the card-table, or following amuſements of different kinds. The romances of a Richardſon, a Fielding, and others, which were formerly in high repute, begin to be laid aſide, as books which make the reader ſoon ſleepy; and the rather, ſince almoſt every week new romances, in two or more little pocket volumes, are publiſhed in London, which are written with ſo much eaſe, and are ſo entertaining, becauſe they correſpond ſo much with the manners and the faſhions of the preſent age. The works of Lord Shafteſbury, which went formerly through ſo many elegant editions; which contain ſo much truth and excellence;

which repreſent virtue in ſo amiable a light, are now almoſt forgotten. Lord Shafteſbury's principle, that virtue is deſirable for its own ſake, does not altogether agree with that predominant propenſity to luxury and ſenſuality, which cannot be ſo eaſily ſatisfied, on account of the accumulating taxes and dearneſs of living. Every one cries, *virtus poſt nummos*, and very few can form an idea of diſintereſted virtue. The fate which has attended Lord Shafteſbury's writings, in regard to a natural inſtinct to virtue, has likewiſe befallen thoſe of a Hutcheſon, recommending the beauty of virtue, and a proper direction of the paſſions. The latter, perhaps, ſtill meet with ſome admirers, in the poorer and barren parts of Scotland, where indigence has ſomewhat preſerved the purity of manners, and where virtue, conſequently, has not met with ſo many impediments. During the firſt years of my reſidence in England, what is called *ſentimental*, was the hobby-horſe of many moral writers, and of ſuch perſons, as pretended to have finer feelings, and tenderer moral nerves, than others, though they contradicted it frequently by their actions. The public, however, grew tired of this, as of all other things; and many perſons of both ſexes may now be ſeen, ſmiling with a kind of contempt, though

though often without reaſon, and very little to their honour, at every thing which appears to them to come under the denomination of ſentimental.

Mathematics are ſtill, and deſervedly, in that high repute, in which they have ſtood in England for ſo many years, and Euclid is, as formerly, the chief guide. The merits of the Engliſh in regard to theſe ſciences are indiſputable; and Newton's name is known over half the globe. Even in theſe modern times a Maclaurin, a Simpſon, a Smith, a Ferguſon, and others, are become famous for their mathematical knowledge. Mathematical inſtruments are nowhere made to greater perfection than in England. They are exported to all countries where learning is cultivated; and it ſtruck me when I obſerved, that the beſt teleſcopes, and other mathematical inſtruments, in the royal obſervatory at Paris, were of Engliſh fabrication. The greateſt improvements of microſcopes, electrical machines, and teleſcopes, we owe to the Engliſh; though our countryman, Herſchel, in regard to the latter, has now gone farther than any one before him.

It is but of late years that England has produced any hiſtorians of note; though, perhaps, even now it may be ſaid, that the Scotch have

the ſuperiority. Burnet, Hume, Robertſon, and ſome other modern hiſtorians, who have gained reputation by their hiſtorical writings, are Scotchmen. England, however, has ſome to boaſt of likewiſe; and, among others, Lord Littleton's Hiſtory of Henry the Second, as well as Gibbon's Hiſtory of the Decline and Fall of the Roman Empire, are monuments, which will do credit to the Engliſh hiſtorical Muſe for many years to come. The Univerſal Hiſtory, which is tranſlated into our language, and augmented with many new quarto volumes, has certainly its merit; but it is not ſo much admired in England as it ſeems to be with us in Germany.

In regard to eccleſiaſtical hiſtory, the Engliſh were formerly in greater repute than they are at preſent. Dr. Jortin, I believe, may be conſidered as the laſt, whoſe writings on this branch of ſcience are of eminence. Moſheim's Eccleſiaſtical Hiſtory, which, ſome years ago, was tranſlated into Engliſh, has met with uncommon ſucceſs; but moſt of our other modern writers on this ſubject, which are of merit, are unknown in this country.

The famous Dictionary of Bayle, has been the means of introducing into England a great taſte for biography. It has been not only tranſ-

tranſlated into Engliſh, but has even given riſe to a ſimilar work, under the title of *Biographia Britannica*, a ſecond edition of which, with great additions, is now publiſhing. The learned editors ſpare no pains to make its merit far exceed the firſt; but as they cannot call their time ſo much their own, and have not ſo much leiſure upon their hands, as thoſe who are provided with prebends or ſinecures of conſiderable emolument, the progreſs of the work is by no means equal to the wiſhes of thoſe who want to ſee it ſoon completed, by the able hands which are now employed about it. Dr. Johnſon's Lives of the Engliſh Poets are undoubtedly a valuable biographical work, though there are ſome perſons who think, that they are written with too much prolixity, and too little candour and accuracy. Biographies were formerly not very common in England, but at preſent hardly a perſon of any note in ſociety, or an author little above mediocrity, can depart this life, or a criminal of ſome notoriety be executed, but he has inſtantly more than one biographer, who wiſhes to edify the ſurvivors by writing his life in a magazine, in a pamphlet, or even in a whole volume.

Geography owes much to the Engliſh, particularly as they, by their ſea voyages and new

diſcoveries, have greatly contributed towards enlarging the knowledge of the globe. Their accounts of voyages, when they are publiſhed, are generally very good. The Britiſh travellers are commonly cool obſervers, who do not ſtare with ſurprize and admiration, at every thing they meet with new, nor do they prefer every ſpot on the earth to their own country. They, therefore, relate what they have ſeen in the manner in which it really preſented itſelf; though, indeed, there are ſome who will exaggerate and embelliſh their accounts, at the expence of truth, claiming the privilege of travellers, and requiring allowance to be made for what they relate. Engliſhmen who have travelled, or who have informed themſelves by reading and converſation, are pretty well informed of the ſtate of other countries; though even among the former, as I have before obſerved in another place, many exceptions are to be made. As for the bulk of the nation, I believe, that the generality even of thoſe who have received what might be called a ſuperior education, are much uninformed in matters relating to any other parts of the globe, except that little ſpot in their own country, which they have ſeen with their own eyes. The want of this ſpecies of knowledge I have frequently obſerved, in a moſt laugh-

laughable degree, in Engliſh newſpapers; nay it has ſometimes ſhewn itſelf among the ſpeakers in the Britiſh ſenate.

As to what relates to the ſtudy of antiquity, I ſhall ſpeak of that more amply, when I give an account of the Antiquarian Society. One remark, however, I cannot help making here, which is, that, as the Engliſh have brought ſo many remains of antiquity, at great expence, from Italy, Greece, Egypt, Aſia, and other parts of the world to their iſland, it is rather remarkable, that they have but few learned antiquaries among their writers. Potter, of whom we have the Antiquities of Greece; Prideaux, Pococke, and Chandler, who is the editor of the Marmora Oxonienſia and of the Ionian Antiquities, are all learned men, much to be eſteemed; but England cannot yet boaſt of a Montfaucon.

Eloquence is much cultivated and eſteemed in England; and yet I think it has by no means riſen to that degree of perfection, which might naturally have been expected; ſince the incitements, and opportunities for it, are nowhere greater, and more frequent, than in this iſland. Pulpit eloquence in England is not very brilliant, or calculated to excite great admiration. In the eſtabliſhed church, it is generally moral doc-

doctrine, dreſſed in cold logic, which is read with a kind of monotony, without animation, without any appearrnce of zeal in the preacher, and commonly in a very low voice. Beſides many, though they have their notes cloſe before their eyes, read in a moſt timorous manner, as if they ſaw the inſtruments of puniſhment before them, which were in uſe at the rhetorical exerciſes at Lyons in France inſtituted by Caligula, to which Juvenal alludes in that well known line:

. . . Lugdunenſem rhetor dicturus ad aram.

There are, indeed, ſome excellent compoſitions for the pulpit, ſuch as thoſe of a Tillotſon, a Sherlock, and in modern times a Blair; but their excellence conſiſts more in the elegance of expreſſion, and the purity of language, in which they are written, than in that raviſhing eloquence, which not only addreſſes the underſtanding, but awakens the paſſions, and goes directly to the heart. The French, in my opinion, have greater orators among their clergy than the Engliſh, who cannot boaſt of a Boſſuet, a Flechier, a Bourdaloue, a Maſſillon, or a Saurin. Addiſon complained in his time, that the clergy of his nation were not poſſeſſed of the exterior qualities of an orator; they ſtand, he ſays, in the pulpit like blocks, and will hardly

move a finger, to enforce the doctrines which they preach. Whoever has ſtudied the fathers of eloquence, and read the third book of Cicero on the Orator, or the eleventh of Quintilian, will rather heſitate before he pronounces favourably on ſuch kind of pulpit eloquence. There are, indeed, among ſome enthuſiaſtic Engliſh preachers, many, who run into the other extreme; they bawl like madmen, and geſticulate in the pulpit, in a manner which certainly cannot promote devotion; but neither their exterior deportment, nor the interior quality of their diſcourſes, are ſuch as come before the tribunal of eloquence; for they are both, in general, beneath all criticiſm.

The eloquence at the bar, and in parliament, is far ſuperior; but conſidering the frequent opportunities which occur, and the various and important ſubjects which offer themſelves there, for practiſing the rhetorical art, and diſplaying the power of eloquence, it is rather ſurprizing, that it is not carried to greater perfection. Some ſpeeches which I have heard at the bar, and in parliament, were, indeed, excellent, and maſter-pieces of oratory, quite in the ſpirit of a Cicero or a Demoſthenes; but they are not very frequent. There are counſellors at the bar, and ſpeakers in parliament, whoſe delivery is animated,

ed, and their action ſuitable to the ſubject of which they are treating; but with the generality it is the reverſe. Very few ſpeak with that fire and energy, which, as we are told by ancient writers, diſtinguiſhed the principal orators of Athens or of Rome.

How much the talent of ſpeaking publicly is eſteemed and cultivated in England, may be ſeen by the many debating ſocieties, which at different times have been eſtabliſhed in London. The ſubjects to be debated on in theſe ſocieties are various, though moſtly political, and are often announced in the public papers ſeveral days before the debate takes place. There were even, ſome years ago, theological debating clubs, where all kinds of people, coblers and butchers, had a right to diſpute upon intricate matters of faith and ſubtile points of divinity, certainly not to promote religious knowledge, edification, charity, and toleration. This nuiſance, however, became ſo flagrant, that a ſtop was put to it. In ſome of theſe ſocieties I have obſerved much decorum and regularity. It cannot be expected, that in ſo motley an aſſembly as theſe ſocieties ſometimes are, the ſpeakers ſhould be always well informed of the ſubject upon which they preſume to give their opinion, or that their arguments ſhould be delivered in

ſuch

ſuch a manner as to afford much evidence of their rhetorical talents. I have, however, ſometimes been entertained, and even ſurprized by ſpeakers, who, when they aroſe, did not promiſe much. When the ſubject of debate happens to be political, ſpeakers and orators ſtart up in great plenty; but when it relates to the ſciences, there is rather a ſcarcity. I happened once to be preſent in one of the principal ſocieties of this kind, where the queſtion to be debated was, Whether it required more talents to write a comedy, or a tragedy? The aſſembly was ſufficiently numerous; but the ſpeakers were very few, and thoſe who delivered their opinion, ſeemed to be much unacquainted with the ſubject. One man only, who, by his apron and his ſtrait hair, which he wore, betrayed that fortune had not been favourable to him, ſpoke with fluency, and with ſo much good ſenſe, delivered with natural eloquence, that it pleaſed me much. But, though he excelled the other ſpeakers, who were dreſſed like gentlemen; yet he ſhewed, that he had thought very little on the ſubject, and perhaps had never read any thing relating to it. The eloquence and the powers of ſpeaking, in theſe ſocieties, appear never more brilliant, nor is the number of orators ever greater, than when the ſub-

ſubject of the debate happens to be the favorite topic of the Engliſh, marriage and women. Every one of thoſe preſent, who is in the leaſt inclined to entertain the company with a ſpeech, becomes animated; and though, perhaps his beard has hardly begun to ſprout forth, is as wiſe and as eloquent as Homer's Neſtor could be,

Τυ και απο γλωσσης μελιΐος γλυκιων ῥεεν αὐδη.

Accidentally, to pleaſe a friend, I went with him to one of theſe debating ſocieties, where the queſtion to be debated was, Whether it was more adviſeable to marry an old maid or a widow? What a melliſluous ſtrain of eloquence was there to be heard from old and young! All ſeemed to be animated by the preſence of many female hearers; when, after a long and ſpirited debate, the widows came off victorious.

In the year 1779, the attempts for the promotion of eloquence went ſo far, as to give even the female ſex an opportunity of improving and diſplaying publicly thoſe gifts and powers of their tongues, with which nature has ſo bountifully endowed them. This rhetorical ſchool received a French name, and was called *la belle aſſemblée*, though all the declamations were in Engliſh. It was held once a week, in the even-

ing,

ing, and the admittance into the room where it was kept, coſt four times as much as in other debating ſocieties. I was once preſent, when the ſubject of debate was, Whether a country life was preferable to a town life? There were about ten who ſpoke from the galleries, and the firſt two or three who had maſks on, appeared to have learned their ſpeeches by heart, and were perhaps actreſſes, to ſet the debate a-going. Others harangued afterwards without maſks, and ſome delivered their ſentiments extremely well. One, I am pretty certain, ſpoke, as it is called, extempore, and much to the purpoſe. Another, who, I believe, was never in want of words at a tea table, or in ſight of the curtains, attempted ſeveral times to ſpeak; but was as often obliged to ſtop, and at laſt to give it up. This *belle aſſemblée*, however, did not laſt long, and another ſchool for orators was opened, which was to repreſent the houſe of commons. The illuſion that attended this imitation was carried to a high degree, indeed. The appearance of the room, the repreſentation of the ſpeaker, and of the miniſterial and oppoſition party, the ſubjects of their debates, the warmth with which they were carried on, and the manner in which the ſpeakers expreſſed themſelves, was entirely in the ſtyle of the houſe of commons.

mons. But this curious inſtitution was of a ſhort duration. Some of the ſpeakers who were bred to the law, or had received a proper education, did, after they had once or twice ſhewn their talents, not appear any more in their ſeats, and the debates became of courſe very imperfect. Beſides, the ſpectators in the galleries were not numerous enough to defray the neceſſary expences, which attended ſuch a kind of entertainment, and this mock parliament could not impoſe taxes and great ſums of money for its own ſupport. It was, however, a good ſchool for orators; and it might have been far more ſo, if the ſubjects had not referred to the dry politics of the day, but had rather been choſen from ancient hiſtory, and the topics been ſuch as engaged formerly the Greek orators, or thoſe in the ſenate and the forum at Rome. It is ſaid, that members of parliament, who ſhone afterwards in the houſe of commons, have delivered the firſt fruits of their eloquence at the ſhrine of a Robinhood.

The ſtate of poetry in England is well known with us in Germany, where ſome of the Engliſh poets are reprinted in the original, and others, with Johnſon's Lives of the Poets, are tranſlated into our language. It is ſaid of the Engliſh poets, that they are more eminent for genius

genius than taſte, more diſtinguiſhed for ſpirit and fire, and for ſtrength and force, than for art; but reſpecting this I will decide nothing. This only I ſhall obſerve, that thoſe who think that this iſland has not at preſent any good poets, are much miſtaken. Many times have I heard foreigners exclaim, The glory of Engliſh poetry is paſt, there are no more Miltons, Popes, Youngs, or Thomſons! Generally ſuch pretended connoiſſeurs of Britiſh literature, come over with a conceit that they are thoroughly acquainted with all its branches, though in fact they know very little of it. They are imperfectly informed of what it was fifty years ago, and ſtill more imperfectly of what it is at preſent. I will not ſay, that the encomiums which are beſtowed upon the poets juſt now mentioned, have exhauſted all the topics of panegyric in ſuch a manner, that nothing is left for thoſe who come after them; but this I will aſſert, that to many modern Engliſh poets, and their poetical talents, more juſtice would have been done, if the former had not previouſly taken poſſeſſion of ſo much praiſe as they really have. However, as poſterity generally judges with more impartiality, when the heat of enthuſiaſm is paſt, than the contemporaries are accuſtomed to do, ſo it ſeems to me, as if the

Engliſh themſelves begin to lower the tone in which thoſe poets were formerly ſpoken of. Milton, atleaſt, who was almoſt put upon an equality with any of the Greek or Roman moſt renowned poets, ſeems to loſe ground. Lord Cheſterfield, who, in his time, was at the head of what the French call *beaux eſprits*, writes to his ſon in this manner: "But what will you ſay, when I tell you truly, that I cannot poſſibly read our countryman Milton through. I acknowledge him to have ſome ſublime paſſages, ſome prodigious flaſhes of light, but then you muſt acknowledge that light is often followed by *darkneſs viſible*, to uſe his own expreſſion. Beſides, not having the honour of being acquainted with any of the parties in his poem, except the man and the woman, the characters and ſpeeches of a dozen or two of angels, and of as many devils, are as much above my reach as my entertainment. Keep this ſecret for me, for if it ſhould be known, I ſhould be abuſed by every taſteleſs pedant, and every ſolid divine in England[7]."

Within a few years paſt, ſeveral poets have died in this iſland, who cannot be conſidered as much inferior to thoſe before mentioned. Gray's

[7] Lord Cheſterfield's Letters to his Son. Letter cclix. vol. iii. p. 370.

Elegy

Elegy written in a Country Church-yard, is thought by Engliſhmen, who may be eſteemed good judges in ſuch matters, to be equal to any of the elegies of the ancients, of an Ovid or a Tibullus. His odes are equally eſteemed. Akenſide's Poem, *the Pleaſures of Imagination*, is by ſome ſuppoſed to be one of the beſt which has been written in the Engliſh language. Maſon wrote, beſides many other valuable pieces, a *Monody on the Death of Pope*, which many think Pope himſelf could not have ſurpaſſed. Glover's *Leonidas* is an heroic poem, much known, and more eſteemed in Germany, than here in England itſelf, where it ſeemed to begin to be conſigned to oblivion, even before its author died. Goldſmith was a poet of fine feelings and fine imagination, whoſe verſification is eaſy and harmonious. His *Deſerted Village* and his *Traveller* have, in my opinion, much poetical and moral merit. Mr. Hayley, Dr. Joſeph Warton, and his brother Thomas Warton, to whom we are indebted for *The Hiſtory of Engliſh Poetry*, are poets, who in England are thought to be poſſeſſed of conſiderable merit. The Engliſh Muſe, within theſe thirty years, has particularly ſignalized herſelf in ſatirical compoſitions, and Churchill ought to be placed at the head of the Engliſh poets of this

kind. His ſatirical laſh was almoſt as much dreaded as that of Peter Aretine, who uſed to boaſt of his, that he put even princes, by its menace, under a kind of tribute. It is to be regretted, that Churchill's poems, which are written ſo much in point, ſo bitter, and in ſuch ſmooth and flowing numbers, are, as ſatires, too local and too perſonal, ſo that even now they can hardly be underſtood without a commentary. Since Pope publiſhed his tranſlation of Homer, England has produced poets, who, by their tranſlations in metre, have acquired fame. Grainger's *Tibullus* and Weſt's *Pindar* are deemed to be of decided merit; and Hoole's *Taſſo* is, in regard to verſification, pronounced, by ſome, to be equal to that of Pope. This age has even produced many Engliſh poeteſſes, ſuch as a Seward, a Smith, a Williams, a Carter, a Barbauld, a More, who, whilſt I am writing this, are ſtill living, and poſſeſſed of acknowledged merit.

How fond the Engliſh are of making verſes, may be ſeen from the monthly poetical productions in each of the Magazines, where many appear as poets, of whom the ſame may be ſaid, that Horace pronounces upon many in his time,

Non homines, non Di, non conceſſere columnæ.

There is hardly any daily newſpaper, in which a ſmall room, under the denomination of Poet's Corner, &c. is not aſſigned to the makers of verſes; to gratify readers, who are delighted with reading rhimes, let them be of whatever kind they will.

During my reſidence in London, two ſtrange meteors have appeared in the Engliſh poetical atmoſphere; I mean the poems of Oſſian by Mr. Macpherſon, and Rowley's Poems by Chatterton. I believe that, at preſent, among the learned Britons, who are in the leaſt acquainted with theſe pretended relics of old poetry, few will be found, who are not convinced, that the pretended connoiſſeurs were as much taken in by theſe publications, as Scaliger formerly was by thoſe few verſes of Muretus, which he, according to his arrogated ſcent of antiquity, declared to be remnants of the old poet, Trabea[s]. Thoſe, indeed, who endeavoured to defend the ingenious fiction of Macpherſon, and the poetry of Chatterton, which, as it is ſuppoſed by ſome, was compiled, in great meaſure, from Bailey's Dictionary, have expoſed themſelves not a little. Dr. Johnſon, when he was aſked, Whether he thought any perſon

[s] Dictionaire de Bayle, tom. iv. Art. *Trabea*, Rem. A.

now living, could have written ſuch a poem as Oſſian? is ſaid to have replied, with his uſual roughneſs "Yes, ſir, many men, many women, many children."

It is time for me to conclude this general view of the State of Literature in England. I am well aware, that much is wanted to render it more perfect; but I ſhall content myſelf, with adding only a ſhort account of thoſe ſocieties, which are inſtituted for the advancement of learning, and with a few obſervations relative to public libraries.

THE

THE ROYAL SOCIETY OF LONDON.

THIS learned Society has contributed, undoubtedly, much towards the promotion of true and uſeful knowledge; and it is, perhaps, among all ſocieties of this kind, the firſt and the moſt eminent. Since ſuch inſtitutions have taken place, the eyes of men are ſomewhat more opened. Ill founded hypotheſes, and ſyſtems, built upon them, began to be thrown aſide. Nature was more carefully inquired into, and experiments of various ſorts were made. From theſe two ſources, inferences were drawn. Human knowledge, which otherwiſe is ſo much confined, became more enlarged; truth and error were now better diſtinguiſhed, and many, who followed this new method of ſearching after knowledge, ſhewed more modeſty in judging, and left off ſpeaking in a deciſive tone. By this they diſtinguiſhed themſelves from the bulk of thoſe, who are called learned, and from thoſe, who, under a ſuppoſed divine authority, are fond of ſpeaking in a dictatorial manner, and of perſecuting thoſe,

who are not inclined to adopt their opinions. The true philoſopher finds, by ſuch reſearches, his underſtanding ſtrengthened, and his mind compoſed and tranquil. He reveres the hints, which nature gives him, when he is enquiring after truth, and particularly that which concerns ethics or morality.

I do not introduce this as an enthuſiaſtical admirer of that ſociety of which I am ſpeaking; but I mention it rather with a view of previouſly declaring, that I am acquainted with its merits, and know how to value them; though, at the ſame time, ſincerity and a regard to truth will oblige me to ſay a few things, which do not come under the denomination of praiſe.

In the year 1645, ſome learned men in London agreed to meet once a week, and to have a converſation upon philoſophical and mathematical ſubjects. Dr. Wallis, Dr. Wilkins, Dr. Goddard, Samuel Forſter, profeſſor of aſtronomy in Greſham college, and Theodore Haak, a German from the Palatinate, may be conſidered as the firſt who gave riſe to the inſtitution of the Royal Society. Theſe gentlemen uſed to meet ſometimes at the houſe of Dr. Goddard in Wood-ſtreet, becauſe he had a glaſs-grinder with him; ſometimes at profeſſor Forſter's, in Greſham college.

lege. They very wiſely laid it down as one of their principal laws, that all political queſtions and debates ſhould be entirely excluded from their converſation, when they met; and inſtead of them natural philoſophy, geometry, aſtronomy, mathematical ſciences, chemiſtry, navigation, and mechanical arts ſhould be the topics of diſcourſe.

Some time after the ſociety was in danger of being entirely diſſolved, becauſe many of its members, particularly Dr. Wilkins and Dr. Wallis, quitted it, and fixed their reſidence elſewhere, on account of the public commotions and troubles, which then prevailed in the kingdom. However, towards the latter end of the year 1660, ſeveral of the old members, when public tranquillity was reſtored, aſſembled again, and ſoon erected a ſociety more numerous and more reſpectable than the former. They met at the College of Phyſicians, in Warwick-lane, and conſiſted of fifty-five members. It was then reſolved, that whoever became a member of the ſociety, ſhould be elected by at leaſt one and twenty votes, and his character ſhould be ſcrutinized into, unleſs he were a noble lord, which appears rather a ſingular exception to be made by philoſophers. It was likewiſe reſolved, that every member ſhould pay a ſhilling weekly to the

the treaſurer of the ſociety, and ten ſhillings for entrance, which latter expence was afterwards raiſed to two guineas, and it is now five. For the weekly ſhillings, or two pounds twelve ſhillings annually, the members receive the Philoſophical Tranſactions, as they are publiſhed.

In December of the above mentioned year Mr. Boyle, Mr. Denham, Mr. Aſhmole, and Henry Oldenburg, a German, who afterwards became ſecretary to the ſociety, were received as members. In 1663 Charles the Second took this inſtitution under his protection, and conſtituted it a Royal Society, and a corporation. The diplomas given on this occaſion may be ſeen before the printed ſtatutes of the ſociety [9]. Ac-

[9] *Diplomata et Statuta Regalis Societatis, Londini, pro Scientia naturali promovenda—Juſſu præſidis et concilii edita*, 1752. The Latin in which theſe diplomata are written is ſuch, that it is ſcarcely poſſible for it to be worſe. A foreigner, who is not acquainted with the Engliſh language, will hardly be able to underſtand it. It is to be regretted, that the Society did not commiſſion one or more of its members to draw them up properly, and, if not to give them a Roman or claſſical turn, at leaſt to expunge the grammatical errors which are to be found in them. The editors ſeem to have been afraid to alter any thing, in printing them. The grammatical faults, therefore, are conſcientiouſly printed off, and marked with a ſtar, referring to the words at the bottom of the page, *Sic legitur in authentico!*

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cording to theſe ſtatutes, every one, who wiſhes to become a member of the ſociety, is to promiſe, that he will promote the knowledge of natural philoſophy. The meeting of the ſociety is fixed in theſe ſtatutes, for Wedneſday, at three o'clock in the afternoon; but it has been ſince changed, and Thurſday at eight o'clock in the evening, is the time now ſubſtituted. Different letters and memoirs, addreſſed to the ſociety, are then read, and the new members, who have been propoſed in the manner required by the ſtatutes, are balloted for. This laſts for an hour, after which the Preſident diſmiſſes the ſociety. It is, at preſent, not the cuſtom to converſe or debate, during the meeting, upon the ſubjects which are communicated either in memoirs or letters. There has been, within theſe laſt years, a pretty warm debate in the ſociety, of which I ſhall preſently ſay a few words, but it was not upon points relating to natural philoſophy.

The hiſtory of this ſociety was firſt undertaken by Dr. Sprat, afterwards biſhop of Rocheſter; but as his book appeared ſo early as the year 1667, it extends itſelf only over a very ſhort ſpace of time. Dr. Birch, who was, for ſome years, ſecretary to the ſociety, took the ſubject up again; but, finding that the ſale of his book did

did not anſwer the expences, he dropped his undertaking, after he had carried his hiſtory only down as far as the year 1687 [10]. Every thing remarkable, which was tranſacted in the ſociety, during that period, is here collected from the minutes of the ſecretaries. The lives of the members, who died during this time, are inſerted; and though they are not ſo complete as might be wiſhed, are yet entertaining to thoſe who are fond of biography. Among them that of Oldenburg is to be found. This honeſt, learned, and laborious man, who particularly, by means of his very extenſive foreign correſpondence, did, in his time, much contribute to the renown which the ſociety then acquired, had a ſalary of forty pounds as ſecretary; and he ſays, in one of his letters, that with a hundred pounds annually, including ſixty which he had by marriage, he was hardly able to maintain his family.

Thoſe papers, which the ſociety ſelects for publication, are now collected *annually in one* volume, and printed under the title of *Philoſophical Tranſactions*. The number of volumes publiſhed hitherto, amount to about eighty. Great part

[10] The Hiſtory of the Royal Society for improving Natural Knowledge, from its firſt Riſe, &c. By Thomas Birch, D. D. Four Vols. 4to. London, 1756.

of

of them has been abridged by ſeveral learned men [1], but theſe Abridgments, which certainly are of great uſe, go no farther at preſent than to the year 1750.

It has been frequently aſſerted, that many of the memoirs, or papers, which are printed by the ſociety, do not anſwer the expectation, which might naturally be formed of the publications of ſo reſpectable a body [2]. This is not ſo much to be wondered at, conſidering that among four or five hundred of its members, the number of thoſe who write, and do it to the credit and honour of the ſociety, is not very great. Beſides, it was but a few years ſince, as I believe, that a committee was appointed, to ſelect thoſe papers which are to be laid before the public; and it is thought, that, from that time, the ſelection of them, is, in many reſpects, ſuperior to what it was formerly.

[1] Philoſophical Tranſactions and Collections of the Royal Society to the Year 1700, abridged by John Lowthorpe, 3 Vols 4to. 1705.—From 1700 to 1720, abridged by Benjamin Motte, 2 Vols. 4to. 1721.—From 1719 to 1733, by John Eames and John Martyn, 2 Vols. 4to. 1734. With a general Index 1735.—From 1732 to 1750, by John Martyn. 4 Vols. 4to. 1756.

[2] I refer the reader to the new edition of the *Biographia Britannica*, vol. i. Art. *Baker* (Henry), note [A], where he will find this ſubject more amply diſcuſſed.

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I have before declared, that the uſefulneſs of this ſociety, and the ſervices which it has rendered to the ſciences, are undeniable; but it has nevertheleſs, from time to time, met with adverſaries, who have attacked both the ſociety itſelf, and its publications. It has been ſaid, that many of its members became ſuch merely from vanity; and that they are admitted only on account of their payments, though they have, as it is pretended, no claim either to learning or taſte. It is alſo brought as a charge againſt the ſociety, that in their elections of new members rank, titles, and riches, have too much influence; and that learning, and particularly in natural philoſophy, is not much enquired after. I have myſelf heard theſe charges frequently, but I have found that they are by no means new. Sir Richard Steele, in the *Tatler*, advances the ſame charges, when he ſays: "There is no ſtudy more becoming a rational creature, than that of natural philoſophy; but as ſeveral of our modern virtuoſos manage it, their ſpeculations do not ſo much tend to open and enlarge the mind, as to contract and fix it upon trifles. This in England is, in great meaſure, owing to the worthy elections that are ſo frequeutly made in our Royal Society. They ſeem to be in confederacy againſt men of polite genius, noble thought, and

and diffuſive learning; and chuſe into their aſſemblies ſuch as have no pretence to wiſdom, but want of wit; or to natural knowledge, but ignorance of every thing elſe. I have made obſervations on this matter ſo long, that when I meet with a young fellow, that is an humble admirer of theſe ſciences, but more dull than the reſt of the company, I conclude him to be a fellow of the Royal Society [3]". The late Dr. Hill, as it is ſuppoſed from reſentment, gave extracts from the Philoſophical Tranſactions, with remarks [4], which are very laughable. I have heard ſenſible members of the Royal Society expreſs a wiſh, that thoſe memoirs, which the doctor has quoted, had never been inſerted into the Tranſactions; and they acknowledged, that many of his ironical remarks were not without foundation. Before Dr. Hill, Abraham Johnſon, and others, have attacked the ſociety in their writings.

The ſociety, which at the beginning aſſembled in Greſham college, now turned into a coſtly reſidence of the exciſe, had afterwards a houſe in Crane-court, Fleet-ſtreet, where the

[3] Tatler, vol. iv. No. 237. p. 178.

[4] Review of the Works of the Royal Society of London, by John Hill, M. D. 1751, 4to. There has been a new edition printed ſince.

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metings were held, and its library and muſeum kept. But ſince a very noble building has been erected, in the Strand, where formerly Somerſet-palace ſtood, the ſociety has been there provided with very convenient apartments. The library, which is opened twice a week, on Tueſday and Thurſday, is of no great conſequence. The greateſt part conſiſts of the old library of Bilibald Pirkheimer, which was bought at Nurenberg in Germany, by one of the anceſtors of the dukes of Norfolk, and afterwards preſented to the Royal Society[s]. A proper fund is wanting to increaſe this library. The muſeum, which belonged to the ſociety, is at preſent united with the Britiſh muſeum in Great Ruſſel-ſtreet.

Beſides a patron, who is always the king, the ſociety has a preſident and two ſecretaries, who are elected annually; but if nothing can be alleged againſt them, and they chooſe to continue in their places, they are generally re-choſen. The ſociety has, likewiſe, a council, in which the preſident preſides, conſiſting of one and twenty members, ten of whom go out annually, and as many are re-elected. Theſe elections

[s] See *Bibliotheca Norfolciana Regiæ Societati donata.* London. 1681.

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take place on the 30th of November, or St. Andrew's day, when at the ſame time it is decided, who is to receive the golden medal, left in the will of ſir Godfrey Copley, for the author of the beſt memoir, relating to natural philoſophy, which during that year has been printed in the Tranſactions of the ſociety.

The foreign correſpondence, which, at the time when Oldenburg was ſecretary, was of great extent and of much conſequence, is at preſent no more ſo. It has, however, been lately propoſed to make it again more extenſive.

The number of honorary members, which were received into the ſociety, was, ſome years ago, very great. It was by no means difficult to obtain this honour, and d' Alembert, Diderot, and other Frenchmen, celebrated in the republic of letters, uſed to aſk in joke, their learned countrymen, who travelled into England, Whether they had a deſire to become members of the Royal Society in London; in which caſe they gave them a few letters of recommendation, which procured them this honour without much difficulty. Theſe jokes, and it having been diſcovered, that many people, from all parts of Europe, who among their own nations were conſidered as men

of no bright talents, were received as members of the Royal Society in London, occaſioned the election of honorary members for ſome years to be ſuſpended, till the number was reduced to a hundred, which now it is not to exceed.

It has been aſſerted, that ſome members of the ſociety are not very fond of receiving learned and eminent men of the Diſſenters amongſt them; but they certainly do not conſtitute a majority, and the ſeal of the ſociety, a *tabula raſa* with the motto, *nullius in verba*, is by no means applicable to their way of thinking.

During the winter of 1784, ſome commotions prevailed in the ſociety, and produced debates rather too violent for a philoſophical ſpirit. Some of the members menaced a ſeceſſion, and one of them thus addreſſed the preſident in the heat of debate: "Sir, when the hour of ſeceſſion comes, the preſident will be left with his train of feeble *amateurs*, and that toy upon the table, the ghoſt of that ſociety in which Philoſophy once reigned, and Newton preſided as her miniſter." However this hour did not come; the philoſophers grew cool and calm again, and the preſident ſeems to be eſteemed as much as ever.

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I have drawn up this article the more extenſively, becauſe Brucker, in his voluminous work on the Hiſtory of Philoſophy[6], has little more than barely mentioned this ſociety, though it makes, if I may ſo expreſs it, a new epocha in the hiſtory of true philoſophy.

[6] Hiſtoria Philoſophiæ, tom. v. p. 663. ſec. edit.

THE SOCIETY OF ANTIQUARIES OF LONDON.

TOWARDS the end of the ſixteenth century, about the year 1572, a kind of Antiquarian Society was formed, under the patronage of archbiſhop Parker, which aſſembled for twenty years together, in the houſe of ſir Robert Cotton, and got into ſome repute. The little mind and the jealouſy of James I. took alarm, and he diſſolved it. In the beginning of the preſent century, ſome lovers of antiquity agreed to meet every Wedneſday, in a houſe in Fleet-ſtreet; and whoever was deſirous of being received as a member of their ſociety, paid half a guinea for entrance, and a ſhilling at every meeting. It was by the intereſt of lord Hardwicke and their then preſident Martin Folkes, that in the year 1751, they obtained a charter ſimilar to that of the Royal Society, in which the king declared himſelf their Founder and Patron. They now compiled a body of ſtatutes, and adopted a common ſeal, which, as an engraving, is to be ſeen upon the title page of

their Tranſactions, repreſenting a burning lamp, with the motto, *non extinguetur.*

The chief object of the enquiries and reſearches of the ſociety are Britiſh Antiquities and Hiſtory, not, however, wholly excluding thoſe of other countries. Since the year 1770, the ſociety has publiſhed its tranſactions, in a ſimilar manner as thoſe of the Royal Society, under the title of *Archæologia; or, Miſcellaneous Tracts relating to Antiquity*, of which about nine volumes have been printed. It has been ſaid, that the attention and the reſearches of the ſociety are too often employed about trifles, and the ſweepings of antiquity; that many of the memoirs, which they publiſh, have the appearance of micrology, inſtead of furniſhing both inſtruction and entertainment, by diſcovering and reſtoring traits of the character, the manners, the arts and ſciences of ancient times and nations, which have been nearly obliterated by a long ſeries of elapſed centuries. But, ſuppoſing there were ſome foundation for ſuch a cenſure, allowance ſhould be made for the difference of the taſte of thoſe who write ſuch memoirs, and of thoſe who read them. Some readers will be highly amuſed with reading that, which a critic may condemn as trifling and uſeleſs; and it may very well be

aſked, Why the taſte of the former ſhould not as well be gratified as that which the latter thinks to be the only true one? The late Mr. Foote uſed to entertain the audience at his theatre at the expence of this ſociety, but he carried, in my opinion, the ridicule too far.

The expences of the members of this ſociety, and the regulations obſerved in their meetings, together with the manner of electing new members, reſemble much thoſe of the Royal Society. Noblemen and perſons of high rank are received into the ſociety, without a previous ſcrutiny of character, to which other members are ſubject, before they are admitted. Perhaps, it might not altogether be amiſs, to make ſome exceptions in regard to ſuch an immediate admittance, even for reaſons of finance; for, I have been rather ſurprized and diverted, when I have ſometimes been preſent at the meetings of this ſociety, and ſeen pieces of paſte-board ſhoved about upon the long table, expoſing the names of noble perſons, who, for years together, have not paid, for reaſons beſt known to themſelves, the contributions for the ſupport of the ſociety, to which they are bound by its ſtatutes.

This ſociety has likewiſe apartments in the new buildings of Somerſet-place, and aſſembles in

in a room contiguous to that of the Royal Society, on the ſame day when the latter meets, but an hour earlier. Thoſe members, therefore, of the Antiquarian Society, who are of the Royal Society likewiſe, may go, when the former breaks up, into the latter immediately.

About the middle of the month of June this ſociety cloſes its ſeſſions, as well as the Royal Society, and renews them again in the month of November.

THE ROYAL SOCIETY OF EDINBURGH.

A Society for improving arts and ſciences, which went by the title of *The Philoſophical Society*, had exiſted many years at Edinburgh, and had publiſhed ſeveral volumes of Tranſactions, when, in 1782, it was propoſed to eſtabliſh a new ſociety on a more extenſive plan. This being done, it obtained in the following year a royal charter, and was incorporated under the name of the *Royal Society of Edinburgh*.

It is formed upon a plan ſomewhat different from that in London; and, as it appears to me, upon a plan that is rather preferable; for it is divided into two claſſes; one of which is called the *phyſical*, and the other the *literary claſs*. The firſt alone, has all thoſe ſciences for its object which engage the Royal Society of London; and the other is occupied about general literature, philology, hiſtory, antiquities, and ſpeculative philoſophy. The whole ſociety has a preſident, two vice-preſidents, a council conſiſting

ſiſting of twelve members, a ſecretary, and a treaſurer. Each of the two claſſes has, beſides, four preſidents, and two ſecretaries. This ſociety has lately begun to publiſh its Tranſactions, and the firſt volume of them appeared in 1788.

There is alſo a Society of Antiquaries at Edinburgh like that of London.

At Dublin in Ireland, a Royal Society has recently been inſtituted; but, none of its tranſactions, ſo far as I know, have yet been printed.

Beſides theſe Royal Societies, others which do not boaſt of royal patronage, have been formed in ſeveral parts of Great Britain, with an intent to promote arts and ſciences. Some are of a longer ſtanding, others of a later date; ſome, perhaps, ceaſe to exiſt, and others riſe again. Among the many inſtitutions of this kind, I ſhall only mention thoſe at Mancheſter and Spalding, which have publiſhed ſome volumes of their memoirs. Literary clubs have alſo been formed, particularly in London; but generally upon plans not much calculated to anſwer their intention, to promote the true intereſt of literature, and to procure to thoſe who viſit them, that agreeable converſation, of which literary men ſtand ſo much in need, partly

partly to enjoy a neceſſary relaxation from more ſerious ſtudies, partly to communicate uſeful thoughts to each other, or to hear literary news, and to give and to receive hints, which might be turned to the advantage of ſcience. Such clubs too frequently turn out eating and drinking ſocieties, and for a literary, agreeable, converſation, idle political debates are often ſubſtituted. Indeed, I have found, during a long reſidence in London, that men of letters have much reaſon to wiſh that, in ſo great a metropolis, two of their wants might be better ſupplied, I mean in regard to public libraries, and agreeable literary converſation.

As to public libraries, there is none of note, except that in the Britiſh Muſeum, which, though a very numerous and valuable collection, is yet in many reſpects very deficient, and, as to its uſe, much circumſcribed. Several attempts have been made, within theſe few years, and many ſchemes have been formed, to remove this want, and the inconveniences ariſing from it, but without the wiſhed-for ſucceſs. As for circulating libraries, even thoſe which are thought to be the beſt and moſt eminent, they are more for the convenience of idle people than of the learned. The honourable Mr. Cavendiſh is now forming a kind of public library in Bedford-ſquare, upon a very

a very uſeful plan, and I cannot but wiſh that the beſt ſucceſs may attend it. From the intention of its founder, the collection of books of which it conſiſts, is confined only to certain ſciences and ſelect branches of literature.

A public library, well ſituated, conſiſting of the beſt ancient and modern books, deſigned more for utility than to gratify curioſity, to which there was an eaſy acceſs, and which was open at all proper times, would be an inſtitution of the greateſt advantage to the learned who reſided, or made ſome ſtay in London. If to the rooms of ſuch a library, another was added for converſation, and for peruſing the neweſt literary journals, it would gratify the utmoſt wiſhes which men of letters could reaſonably entertain. A liberal ſubſcription, and ſome patronage, might eaſily produce ſo noble and uſeful an eſtabliſhment; which, at the ſame time that it muſt do honour to the character of the nation, as a learned one, would be a more laſting, and more reſpected monument, to perpetuate the memory of its firſt founders, than any which might be erected for them in Weſtminſter-abbey.

In ſeveral great towns on the continent, a ſociety of learned men, reſident there, have, by annual ſubſcriptions, hired either a whole houſe, or only a ſet of rooms, which are open-

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ed every day for ſubſcribers, and hardly ever empty of company, where they meet under certain regulations and rules, not for eating and drinking, but merely for converſation, at any time of the day which they pleaſe. Learned foreigners are ſometimes introduced by ſome of the ſubſcribers, and whoever wiſhes for an hour of relaxation, or to ſee a friend belonging to ſuch a ſociety, will ſeldom be diſappointed in thoſe intentions, with which he left his home or his ſtudy. Many of ſuch ſocieties and converſation rooms might be eſtabliſhed in ſo large a town as London, at no great expence; but I have never heard of any thing of this kind reſembling what I have ſeen on the continent, and which I found highly uſeful and agreeable to a traveller. Oftentimes have I met with foreigners, of different nations, coming from the continent, who have expreſſed their ſurprize at ſuch a want, and conſidered it as a proof of that unſociableneſs with which the Engliſh character is charged abroad; but which, in my opinion, does not go to the extent that foreigners are apt to believe. They draw their inferences of this kind from the number of ſolitary beings who walk about with an air of melancholy, or from thoſe who come thoughtfully into the gloomy coffee-houſe, look out for an empty box or

table

table to ſit down by themſelves, and to read the papers, or to eat their dinner without ſpeaking to any body. If another perſon happens to take his ſeat in the ſame box, he finds his neighbour as ſilent as an Harpocrates, and ſees that he avoids the meeting of each other's eyes very carefully, or perhaps even with a ſulky air. From this foreigners are apt to conclude, that the generality of the Engliſh, both the learned and the unlearned, are averſe to ſociety; in which opinion I have often taken much pains to undeceive them, though I cannot ſay always ſucceſsfully. Abroad the bookſellers ſhops are frequently the places where the learned meet, and have ſome converſation about literary news, and learned ſubjects; a cuſtom which prevailed even in antient Rome[7] But this is likewiſe not the caſe in London; a few bookſellers ſhops, perhaps, excepted, where ſometimes two or three literary men, who are either cuſtomers, or acquainted with the maſter of the ſhop, accidentally meet, and ſpend a few minutes in a converſation about literary matters.

[7] Apud figillaria forte in libraria, ego et Julius Paulus, vir memoria noſtra doctiſſimus, conſederamus, &c. *A. Gellius lib.* v. *cap.* 4.

SCHOOLS.

SCHOOLS.

GRAMMAR ſchools in England are thoſe, wherein the Latin, the Greek, and perhaps the Hebrew languages are taught, and boys prepared to go, if they chooſe it, to one of the Engliſh univerſities. They, therefore, properly ſpeaking, belong to the epiſcopal church, though, ſometimes, children of diſſenting parents are educated in them, without afterwards going to either of the two Engliſh univerſities, where they would be obliged to ſubſcribe the nine and thirty Articles, or make a declaration of their being members of the church of England. Schools of this denomination are eſtabliſhed in many of the principal towns of the kingdom; and in London are no leſs than the following four, that of Weſtminſter, that of St. Paul, the Charterhouſe, and Merchant-taylors ſchools. Moſt of theſe inſtitutions are endowed, for the benefit of a limited number of ſcholars, either by royal munificence, or by corporations, or by ſome other benefactors. It is not my intention to give here a minute ac-

count of the plans upon which theſe ſchools are founded; and I ſhall only obſerve, that there is much room for their reformation and improvement, as well in regard to inſtruction and learning, as to manners and morals.

I have before obſerved, in another place, that in moſt Engliſh public ſchools, the number of thoſe who inſtruct is not altogether in proportion to thoſe who are to be inſtructed. A Grammar-ſchool has, generally, a head or upper-maſter, and an under-maſter, aſſiſted by ſome uſhers or aſſiſtant maſters. The number of boys is nearly two, or perhaps three hundred, divided into ſeven or eight forms or claſſes. It can hardly be expected, that ſo few teachers ſhould keep proper order among ſo many boys, and give them ſuch inſtruction as may be ſuppoſed to be adequate to the purpoſe for which they are placed in theſe ſchools, or could be adapted, even but in a ſmall degree, to their different capacities. Beſides, there is generally, but one large ſchool-room, where the greateſt part of the boys, if not all, are to aſſemble, and to receive at one time, their inſtruction from their different maſters. It is eaſily to be imagined, that this muſt be a great impediment to that attention, which is ſo neceſſary, and yet ſo ſeldom to be met with in ſchools; and that the noiſe, produced by the teach-

teaching of different maſters at the ſame time, and the noiſe of the boys, which is a matter of courſe, muſt give ſuch an aſſembly rather the appearance of a Jewiſh ſynagogue than of a well regulated ſchool.

The manners and the conduct of many of the boys, educated in theſe ſchools, particularly in London, where bad examples and opportunities to do evil, are ſo frequent, and operate ſo powerfully, deſerve little commendation. They have too much liberty, and are treated with too much lenity, and indulgence, which young people, for want of better judgment and more experience, are very apt to abuſe. Being, therefore, early initiated in many vices, they render themſelves too often, even at the beginning of life, unhappy both with regard to mind and body.

The maſters of the principal grammar ſchools are generally men of learning and of eminence. Their yearly income is very conſiderable; and I am certain, that the head maſters of our Grammar-ſchools in Germany, though their labour is far greater, have not the twentieth part of what thoſe have in England. Beſides, the maſters of Engliſh Grammar-ſchools have the faireſt chance, from various reaſons, to be promoted to high and very lucrative places in the eſtabliſhed church, to which they belong. Deaneries and biſhop-

biſhopricks are ſometimes the rewards of their ſcholaſtic labours.

I have been informed, that ſeven years are required in ſome of theſe ſchools, to go through all the different forms or claſſes, and to riſe from the loweſt to the higheſt. No ſciences, not even mathematics are taught, nor foreign living languages. Whoever is deſirous of being inſtructed in them, or in muſic, dancing, drawing, is to pay the ſeparate teachers, who give leſſons in each particular branch. A collection of ſchool-books, and ſelections from Latin and Greek authors, particularly thoſe which are uſed at Eton-ſchool, were ſent ſome years ago, by order of a great perſonage, to profeſſor Heyne at Gottingen, the editor of a much admired edition of Virgil, to give his opinion of them. He has done it, and it is publiſhed[8], but his judgment is not very favourable.

In ſome of theſe ſchools, the boys now and then act Latin plays. I have myſelf ſeen, at ſeveral times, a play of Terence performed in the dormitory of Weſtminſter ſchool, and I was pleaſed to ſee how much juſtice the actors did

[8] In the *Gottingen Magazine* for the year 1780. No. 6. p. 429. *in German.*

to the beſt of Latin comic writers. A foreigner, however, who is not acquainted with the Engliſh pronunciation of the Latin, will be totally at a loſs to underſtand them. Some new Latin prologues and epilogues, which were ſpoken on ſuch occaſions, did honour to thoſe who wrote them.

I have obſerved, that many private perſons, though their fortune is not adequate to the expences required, will ſend their ſons to ſuch ſchools which are in reputation, that they may be educated with noblemen's ſons, and others, who, it is ſuppoſed, will have, in time, ſome influence in the ſtate, in order to form connexions with them, and, by means of their friendſhip and patronage, advance themſelves in the world. This, in many inſtances, I have found to turn out a very fallacious ſpeculation. Connexions formed from a view of ſelfiſhneſs and intereſt, ariſing generally from a narrow mind, are frequently broken off; and the advantages, which were expected, vaniſh at a time when they were conſidered as neceſſary to the happineſs of thoſe who lived in hope of them. Sometimes, boys, inſtructed by their parents previouſly how to behave and to promote ſuch views, will, by cringing ſubmiſſion and an abject flattery, render themſelves contemptible,

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even in the eyes of thoſe whom they wiſh to oblige; ſometimes, when they remove with their ſuppoſed future patrons to one of the two univerſities, they will go to greater expences than they are able to bear, and get involved in an extravagant, or even profligate way of life. Friendſhips formed and ſupported upon ſuch a plan can never be laſting; and when they are once broken off, the expectations, which were long entertained, are not only at an end, but a habit of living is contracted by them, which, as it cannot be maintained, muſt render the perſon, who is accuſtomed to it, the more miſerable.

Beſides theſe Grammar-ſchools, a number of a more private nature, for both ſexes, are to be met with, which go under the denomination of Boarding-ſchools, or, by a more refined name, that of Academies. There is hardly a ſmall town, or even a large village in England, where the traveller is not preſented with the ſight of a large black board, on which is inſcribed in golden letters, "A Boarding-ſchool" or "An Academy." Some of theſe houſes, by their outward appearance, do not promiſe much; though they bear ſometimes the inſcription "Young Ladies genteely educated." In board-

ing ſchools for boys, here and there, much wildneſs is to be ſeen; and as to thoſe for girls, that genteel education which is ſignified on the board, has frequently the happy conſequences, that the boarding-ſchool miſſes get their heads ſo full of fantaſtical notions and modiſh follies, that they become for ever unfit to make good wives. Nay, they commence love-intrigues at a very early period of life, and ſometimes run away, even from ſchool, upon a matrimonial expedition, with a man who pretends to be captivated by their beauty and accompliſhments, and leaves them afterwards in a ſituation, in which they have reaſon and leiſure enough to repent of their folly. Every perſon, man or woman, is at liberty to ſet up a boarding-ſchool, if they have any hope of meeting with ſucceſs; though there are many, even within my own knowledge, who are in all reſpects very well qualified for the education of children; yet there are others who are quite the contrary. A tradeſman, who, perhaps, has failed in buſineſs, either from misfortune or his own fault, or a woman, who never had a proper education herſelf, or whoſe moral character cannot very well bear a ſtrict enquiry, will ſet up boarding-ſchools, and ſometimes meet with more encouragement than

than thoſe who are more deſerving. They keep uſhers, teachers, and maſters to aſſiſt them, who are frequently as unqualified for the buſineſs they are employed in, as thoſe by whom they were hired at a ſalary as low as poſſible. I confeſs, I have often wondered, how unconcerned many Engliſh parents ſeem to be about the education of their children. Many a rich man, when he has a horſe to be broken in, or a dog to be trained, will carefully enquire whether the perſon he entruſts them with, is properly qualified for the buſineſs; but, this is not always the caſe with parents, when they place their children to be educated. Clergymen, who are not provided with a ſufficient income to ſupport themſelves or their family, will now and then ſet up a boarding-ſchool, and ſuch are moſtly the beſt of the kind, though they alſo admit of exceptions. I ſhall make an obſervation upon the Engliſh boarding-ſchools, which I think to be a very juſt one, when I give, in the ſecond part of this volume, an account of the Quakers.

The generality of children, who are educated in theſe ſchools, do not make any great progreſs in their learning. The frequent holidays, which ſometimes continue for ſeveral weeks,

and are given, during the courſe of the year, for the benefit of thoſe who keep ſuch ſchools, do not contribute towards their improvement, either in learning or manners. They go home, during ſuch a vacation, to their parents, where they indulge themſelves in every thing elſe but what they are to learn at ſchool: for very few fathers or mothers give themſelves the trouble to prevent them from returning worſe to ſchool than they came from thence; though ſome, perhaps, will diſcharge even this duty towards the education of their children.

It ought to be ſaid, in favour of the generality of Engliſh boarding-ſchools for boys, that they are more calculated to make them uſeful for ſociety, than to fill their head and their memory with ſuch things as are very uſeleſs to thoſe who afterwards follow no learned profeſſions. Good ſchool-maſters are more intent to make thoſe, whom they inſtruct, develope their capacities, and render them in time prudent and ſkilful to diſcharge the duties of life and ſociety, than to make them ſhine with a little learning, that is forgotten almoſt as ſoon as they leave the ſchool. Rouſſeau, in his treatiſe on education, very juſtly cenſures thoſe ſchool-maſters, who chiefly teach their boys thoſe things, which

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render them in the the courſe of life more vain than uſeful; but I wiſh he had left out an anecdote, with which he concludes the firſt volume of his Emilius, and the truth of which I have had an opportunity of examining. An Engliſh gentleman, after three years abſence, returned to his own country. Being deſirous to know what progreſs in learning his little boy, nine years of age, had made during his abſence, he repaired to the ſchool where he was placed, in an afternoon, and walking with his ſon, accompanied by the ſchool-maſter, on the play-ground, he aſked the boy, Where ſtands the kite of which you ſee the ſhade here on the ground? The boy, knowing that his ſchool-fellows as well as himſelf, uſed to play with their kites on the other ſide of the wall, where the highway runs along, anſwered immediately, "Over the road." The father, thinking his ſon, only nine years old, anſwered his queſtion from optical principles, embraced his child with parental warmth, finiſhed his examination immediately, and rewarded the ſchool-maſter moſt bountifully the day following, by ſettling an annuity upon him. Full of his uſual fire, honeſt Rouſſeau exclaims upon this occaſion, "Quel homme que ce perelà, et quel fils lui étoit promis! La queſtion

eſt préciſement de l'age : la réponſe eſt bien ſimple ; mais voyez quelle netteté de judiciaire enfantine elle ſuppoſe ! C'eſt ainſi que l'éleve d' Ariſtote apprivoiſoit ce courſier célebre, qu' aucun écuyer n'avoit pu dompter !" A perſon unacquainted with the merits and talents of Rouſſeau, both which are ſo eſtimable, might here aſk, Where is the deep and ſharp-ſighted philoſopher? and find it difficult to avoid laughter. The young modern Alexander, whom he extols ſo highly, has never acquired any celebrity.

The mode of education in England has its ſingularities, in ſchools for boys as well as ſo girls. This may be conſidered as the foundation of thoſe characteriſtic traits, by which the Engliſh diſtinguiſh themſelves from other nations. When in England the Romiſh was the eſtabliſhed religion, and its government had more reſemblance to ſuch arbitrary power as is prevalent in many other countries, the education, under the direction of prieſts, who were either foreigners, or Engliſhmen educated abroad, was more ſimilar to that in other countries, and conſequently the character of the nation more like that of its neighbours. But, at preſent, if a child born in England, was from its

its early years educated in a foreign country, and ſent back to England at the age of eighteen, let it be boy or girl, it would be ſpoiled for life, and find itſelf if not wretched, at leaſt very uncomfortable in its native country. An Engliſhman, educated from his early days in France, Germany, Italy or in Switzerland, will always, even againſt his will, betray ſomething of the foreigner; he will find, that many of his countrymen, from prejudice, will look upon him in ſuch a light, that he cannot gain their confidence and eſteem ſo eaſily as if he had been bred among them; and, if I may expreſs myſelf ſo paradoxically, being left more to nature, had been more transformed, by the art of Engliſh education, into an Engliſhman. I need not mention, that if a German boy, at three years of age, were to be carried over to England, and educated among Engliſh boys, he would become in time a complete Engliſhman. He would, if he returned to his own country, at the age of manhood, expreſs as much averſion and indignation againſt German manners, and the German way of life, as ever a true John Bull would ſhew, if he were at once, out of the midſt of England, tranſported into Weſtphalia. That the Engliſh extol their manners,

their

their way of life, their pleaſures, above thoſe of any other country, and, from a ridiculous national pride, deſpiſe and laugh at them as infinitely inferior to theirs, is owing to the education which they receive. So much does an Engliſhman's national character, his way of thinking, nay his whole happineſs, depend on the manner in which he is educated!

UNIVER-

UNIVERSITIES.

A Boy, if only fifteen years old, when he wiſhes to be entered as a member of either of the two Engliſh univerſities, is to ſubſcribe previouſly the nine and thirty Articles; even if he had never read them in his life, for

> By ſtatute he's oblig'd to vow
> To do, he knows not what, nor how.
>
> HUDIBRAS.

This unhallowed cuſtom has been frequently cenſured, remonſtrated, and written againſt, but hitherto to little purpoſe[9]. It appears from this ſubſcription, which is always required, that the two Engliſh univerſities can be frequented only by thoſe of the epiſcopal or eſtabliſhed church, and that, on this account, all diſſenters are excluded from them.

It is well known among us, that the manner in which ſtudies are proſecuted, in theſe univer-

9 At Cambridge, ſome alteration has been lately made: ſubſcription to the Articles is not required at matriculation; but the ſtudents are obliged to declare themſelves members of the church of England, which is nearly equivalent, and they muſt ſtill ſubſcribe before they can take any degree.

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ſities, is very different from that which prevails in other proteſtant univerſities. The ſtudents at Oxford, Cambridge, and Dublin, live in colleges, greatly reſembling monaſteries. Much, of what is called, learning, but at the ſame time much ignorance and pedantry, is to be met with in them. Gray, one of the beſt Engliſh poets, who ſpent many years of his life at Cambridge, does not repreſent them in the moſt favourable light, when in one of his poems he apoſtrophizes the colleges, and begins with

Hail, horrors, hail, ye ever gloomy bowers!
Ye Gothic fanes and antiquated towers, &c.

Though this deſcription of Gray, which I do not chooſe to tranſcribe at full length, appears to me rather too poetical, or, which is the ſame, a little *outré*; yet, upon the whole, I think he is in the right. The greateſt part, indeed, of thoſe who frequent theſe univerſities, do not make any conſiderable progreſs in learning, or knowledge; and, if lord Cheſterfield is to be credited, neither do they in manners[10]. There have been, and are now, both at Oxford and Cambridge, men eminent for their learning, and celebrated by their writings; and I am myſelf acquainted with ſome, who deſerve to be eſteemed

[10] Cheſterfield's Letters to his Son, lett. clxxxi. ccxii. cclvi.

for

for their erudition and politeneſs; but, whether they owe this to their education and their reſidence in the univerſities I cannot decide. This I know, that many who have reſided in them, and have afterwards acquired celebrity, frequently join in the cenſure and the ſatire that is thrown out againſt theſe ſeats of learning. The foundations, the legacies, and the donations of which theſe univerſities may boaſt, are very great; and the accumulated benefactions beſtowed from ages to their colleges, for the encouragement of learning, are the moſt generous. Nevertheleſs, the end is but indifferently obtained. Indeed, the ſtate of theſe celebrated univerſities makes quite a contraſt with many on the continent. Education and ſcience are in a flouriſhing condition in many of ours, ſuch as Leipſic, Gottingen, Halle, and Jena, notwithſtanding the ſcanty manner in which they and their profeſſors are endowed. The contrary might be ſaid of thoſe in England; and I am inclined to think, that their very riches, and the affluence which their members enjoy, is the true reaſon why they differ ſo much. The well-being of our univerſities, and the ſubſiſtence of our learned men in them, depends on their abilities, their aſſiduity, and their reputation; but in England, they live in luxury, in colleges reſembling

ſembling palaces, and their annual income is ſecured without the aſſiſtance of induſtry; or, if they are profeſſors, they ſeem to be unconcerned about the applauſe of the ſtudents. The latter, finding themſelves rather neglected, and the lectures which are read but few in number, and of little importance, their emulation naturally is not much excited, and they are led to prefer amuſements and vices, to ſtudy and improvement in ſciences. In ſhort, the Engliſh univerſities ſtand in need of much reformation; and though the reaſons for it are very obvious, and the neceſſity viſible, yet I think it will be a long while before any thing of this kind will ever take place. Many rich monaſteries on the continent have been aboliſhed, by power, within theſe ten years; but I am certain, that none of the ſocieties that lived, and were fed in them, would voluntarily have ſubmitted to a thorough reformation of their convents, and much leſs would they themſelves have brought it about, by their own accord.

The conſtitution of the Engliſh univerſities, and the circumſtance of the ſtudents living in colleges, is not ſo old as they themſelves pretend. Nay, it is even a ſubject of diſpute between theſe two *almæ matres*, which of them is the oldeſt; though it is acknowledged, that very

very old age does not ſtrengthen the powers of the mind, but rather leads to a ſecond childhood. The origin of the colleges, in both theſe univerſities, is to be ſought for in the middle of the thirteenth century. Before that time, the ſtudents lived in private houſes, and hired ſome large rooms, where lectures were read and academical exerciſes performed. Afterwards ſome biſhops, ſome men of quality or riches, nay kings and queens themſelves, who wiſhed to ſhew themſelves as patrons of learning, erected, at their own expence, theſe convent-like manſions, in which a number of young men, under the care of a ſuperior or maſter, and thoſe who were made his aſſociates, received their education, and were maintained by the proviſion made by the founder of ſuch a college, and other benefactors. The heads of colleges, therefore, might have been compared to abbots, though they went under a different name; and thoſe who were placed at their ſide as *ſocii*, or, in Engliſh, *Fellows*, were equal to thoſe in convents, which are called *conventuales*. The fellows in theſe colleges are, as ſuch, not permitted to marry, and if they do, they loſe their fellowſhips. The number of thoſe who live as ſtudents in a college, depends partly on the extent of its endowments, and partly

partly on the reputation of its tutors, who are to inſtruct the young men ſent there for education. There are at Oxford five Halls, which are not reckoned to be colleges, becauſe they have no endowments for fellowſhips, and are looked upon as appendages to ſome college, though they have a principal of their own. At Cambridge the name of Hall is likewiſe in uſe, but there it is equivalent to a college. Clare-hall, Trinity-hall, &c. are ſplendid colleges; have a number of fellows, and are independent. The heads of colleges go under different names. In ſome they are called provoſt, in others maſter, or warden, or principal, or rector. Beſides them each college has a viſitor, who is frequently a biſhop, though ſometimes noblemen are choſen for that kind of dignity.

It appears from the conſtitution of theſe colleges, that their founders had particularly two things in view. The firſt was, that young men might be inſtructed in them; and the ſecond, that the fellows, and the ſcholars alſo who had paſt the inſtruction of the tutor, might purſue by themſelves their ſtudies in quietneſs, and without being ſubject to many of the cares of life. But noble as theſe intentions are, it cannot often be ſaid that they are anſwered. Each college has its library, ſome of which are very large,

large, and well furniſhed with valuable books. A garden frequently belongs to a college, for the recreation of its inhabitants. I have ſeen in ſome of theſe gardens a bowling-green, and in Emmanuel-college at Cambridge a neat cold-bath. Each college has likewiſe a chapel, and chaplains are appointed to read the prayers. The halls in which they dine in common are generally very elegant. In ſhort, every proviſion is made for thoſe who, for the ſake of ſtudy, live in theſe colleges; and every conveniency is thought of, that they may, without interruption, if they chooſe it, apply themſelves to their ſtudies. And, indeed, if the fellows, and the maſters of arts in ſuch colleges, are friends to ſcience and learning; if they can reconcile themſelves to a ſtudious life, and to retirement; if they find a pleaſure in rational amuſements, in books and meditation, or in agreeable literary converſation among themſelves, I believe no inſtitutions could be better calculated for ſuch purpoſes than theſe colleges. But I am ſorry to think, that this is ſeldom the caſe, and that what I have ſaid, ſuits very few of their inhabitants. Moſt of them, I believe, had rather be anywhere elſe than in theſe manſions, which were dedicated to the Muſes, but which they conſider

as the gloomy dwellings of ſadneſs and melancholy.

Whatever a ſtudent learns in theſe univerſities, it is from the tutors, or from his own private application. Moſt colleges of any note have two of them, ſome perhaps more. If he has ſpent four years under ſuch a tuition, and attended the hours of inſtruction, he then is left in his ſtudies to himſelf and his own application. It may eaſily be ſuppoſed, that theſe tutors have much to do; that they muſt be men of no ſmall abilities, of conſiderable learning, and much induſtry; three qualities which, perhaps, are not always found united in one perſon. There are, to my own knowledge, very able, learned, and deſerving men among them, who take great pains with their pupils; but I will not preſume to aſſert, that ſuch conſtitute the majority. Here again, I cannot help repeating, that the number of inſtructors is not proportionable to the pupils. So many of different capacities, who come ſo differently qualified from ſchool to the univerſity, are here, at the ſame time, inſtructed by the ſame tutor; and it cannot be ſuppoſed, that they ſhould be equally benefitted by the inſtruction which they receive.

It appears to us in Germany, conſidering the manner in which ſtudies are proſecuted in our univerſities, almoſt impoſſible to conceive, how one tutor ſhould be able to give leſſons in all thoſe ſciences which a ſtudent, according to our ideas, is to learn in the univerſity. But we ought to know, that in England not the third part of that is required, which in our country is deemed neceſſary for a ſtudent to know, or at leaſt to be inſtructed in: The Engliſh, in this reſpect, certainly attend more to the dictates of good ſenſe, than we do. The principal rule, by which all inſtruction in ſchools and univerſities ſhould be regulated, is that which, according to Plutarch, Ageſilaus gave for anſwer to him, who aſked, what boys were to be taught? "Teach them", ſaid he, "that which they will find ſtill uſeful, when they are grown up men." I will, however, not affirm, that this wiſe and excellent advice is always kept in view in Engliſh univerſities. The inſtruction in them generally refers to Latin and Greek, to grammar, to mathematics, to natural and ſome other branches of philoſophy. It depends on the tutor what Latin and Greek authors he chooſes to explain to his pupils; and the cuſtom of ſome of them, of reading the ſcientific claſſical authors with their pupils

in the original, is certainly much to be approved. Thus ſometimes Euclid and Ariſtotle will be explained from the Greek, when the inſtruction to be given refers to mathematics, to rhetoric, or to poetry. In the ſame manner, and for the ſame purpoſe, parts of the works of Plato, Plutarch, Cicero, Quintilian, and others, will be read. By theſe means the learning of the languages is facilitated, the pupils are made acquainted with the ſciences, and they have an opportunity, by due attention and proper application, to form their taſte more after the ancient claſſics. Whether this method, on account of its utility, is ſo frequently adopted as might be expected, and whether the pupils avail themſelves properly of it, to improve both in languages and in ſciences, are queſtions upon which I do not pretend to decide.

As for the other books, which ſerve as lecture-books, for the inſtruction of the young ſtudents, they are moſtly of an old date; and I wonder that modern authors are not ſubſtituted inſtead of them, as preferable. At Cambridge, Locke and Newton are uſed by ſome tutors in their philoſophical lectures; Maclaurin, Helſham, Hamilton, and Ferguſon in mathematics; Uſher and Marſham in hiſtory and chronology; Grotius or Puffendorff in the law of

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nations; but at Oxford, theſe modern writers, as I have been informed, are not thoſe from which the young ſtudents receive their inſtruction. By the ſtatutes of the univerſity of Oxford, the authority of Ariſtotle is ſtill very great. He is to be the guide in dialectics, and whoever wiſhes to obtain the degree of bachelor of arts, is to prepare himſelf by exerciſes, which are thus deſcribed: Diebus lunæ, &c. queſtiones logicales proponat, quas ſecundum Ariſtotelem *(cujus ſuprema ſit auctoritas)* defendat. This, indeed, ſounds pretty ſcholaſtic! Since, however, mathematics are ſo much cultivated in theſe univerſities, and the Elements of Euclid are juſtly ſtyled by Locke the beſt ſyſtem of logic in the world, and ſuperior to all dry and frequently uſeleſs rules and doctrines of metaphyſics, I am rather inclined to give the preference, in this branch of education, which in our ſchools is called philoſophy, to the Engliſh. Metaphyſics are over-rated, and too much time ſpent upon them in our univerſities, which produces that attachment to ſyſtems, and that inclination for ſyſtem-building, that many of our learned men are ſo often, and frequently not without reaſon, cenſured for, by thoſe of other countries. I therefore, cannot help wiſhing, that, in imitation of the Engliſh, we applied

ourſelves in our univerſities rather more to mathematics, and that the rule of the old Pythagoreans were inſcribed over the lecture-rooms in our univerſities: ἀγεωμέτρητος εἰσίτω.

According to the ſtatutes of the univerſity, a ſtudent is to be four years under the inſtruction of his tutor. The ſons of peers of the realm are, however, excepted from this regulation; for three years, or, if the chancellor will grant it, even leſs time is ſufficient to finiſh their ſtudies under the tutor. A perſon that knows no better, might perhaps ſuſpect here, that the *almæ matres*, who are looked upon as the *nutrices bonarum literarum atque artium*, are, in this inſtance, not unlike other good nurſes, who think that noble birth and riches ſupply the want of talents and learning. If a young man has thus ſpent under his tutor the time preſcribed, he prepares himſelf to take the firſt degree of academical honours, which is that of a bachelor of arts. At the college of Dublin, the ſtudent is to undergo quarterly examinations, during the firſt of his academical years; which, though to all appearance a very uſeful regulation, is, as I find, not adopted in the two Engliſh univerſities. Moſt young men paſs the three firſt years, after their matriculation, in a manner not much ſuited to progreſs in learning,

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and their occupations are oftentimes very different from thoſe of ſcholars. On entering the fourth year of their reſidence in the univerſity, they get themſelves ready, as well as they can, to take their firſt degree. For this purpoſe a diſputation is required, which, indeed, is not of much conſequence; and yet many ſeem to entertain great apprehenſions before it is over. When theſe exerciſes are performed, hardly any body is preſent, excepting thoſe who are obliged to be there; nay, I was told at Oxford that it was deemed impolite for any body to come in, who had no particular buſineſs there. As the diſputants find it often very difficult to perform their exerciſes in Latin, it has been more than once propoſed to ſubſtitute the Engliſh language; but this alteration has hitherto not taken place. At Cambridge, the exerciſes for the degree of bachelor, are more ſerious than at Oxford, and examinations in mathematics rhetoric, grammar, &c. follow after the diſputation. They continue for three days together, though but a few hours each day. The uſefulneſs of them, to aſcertain the progreſs in learning of thoſe who take their firſt degree, is undeniable; but they make only a part of the education at Cambridge.

The young ſtudent having obtained his firſt degree, is releaſed from attending the inſtruction of the tutor, and ſhould now continue his ſtudies, by means of his own induſtry and private application. But many leave the univerſity after this, and return, perhaps, only at the end of each term, to ſhew themſelves as members of the univerſity, and to retain the right to other academical degrees. Of theſe terms, annually four are kept at Oxford, and three at Cambridge; for the Eaſter term of the latter univerſity includes the Trinity-term of the former. At Cambridge, therefore, is leſs vacation-time; and for that reaſon, as may be ſuppoſed, more induſtry.

On the number of terms, in which the members of theſe univerſities have attended, depends their progreſs in riſing to academical degrees. After having obtained that of a bachelor of arts, twelve terms, or three years more are required at Oxford to become a maſter of arts, and to be received into the academical ſenate. To be created a doctor of civil law requires at Oxford five, and a doctor of phyſic three years more. At Cambridge it is one year leſs. The degree of doctor in divinity cannot be obtained in ſo ſhort a ſpace of time. A maſter of arts muſt wait ſeven years before he

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can claim the degree of bachelor in divinity, and four more to be created a doctor. We have in our univerſities in Germany doctors in philoſophy, a degree which the Engliſh univerſities have not; but they create another kind of doctors, of which we know nothing; I mean doctors of muſic.

The two Engliſh univerſities think very highly of their academical degrees, and will not admit any graduate of another univerſity, *ad eundem* as it is called, in theirs; except thoſe who have received their degrees at the epiſcopal college at Dublin. The archbiſhop of Canterbury has the right of creating doctors in divinity by diploma; but the two univerſities look upon ſuch as have received their degree in this manner, by no means in ſo honourable a light, as thoſe who, by mere length of time, have been raiſed to ſuch a dignity by them. Yet, many of thoſe whom they, with a kind of ſneer, call Lambeth-doctors, are men of greater merit and learning than ſome of the univerſity-doctors can boaſt. Sometimes honorary degrees are given, but very ſeldom accompanied by a diploma; by which means thoſe upon whom this honour is conferred, are excluded from ſitting and voting in the academical ſenate, or convocation. Moſheim, when he had tranſlated Cudworth's

worth's *Intellectual Syſtem* into Latin, with valuable notes and additions of his own, was created a maſter of arts by the univerſity of Cambridge, though he at that time was already a doctor in divinity, and an eminent profeſſor in one of our univerſities. Father Courayer was, in 1727, made a doctor in divinity at Oxford, by diploma, becauſe he had written in favour of the Engliſh epiſcopal ordinations; but, I preſume, he would not have received a diploma, if the univerſity had thought that he would have come over to England; though, ſo far as I know, Courayer never made uſe of the privileges to which his diploma entitled him.

Both Engliſh univerſities are provided with a number of profeſſorſhips, founded by various patrons, and at various times. They are enumerated in books which are eaſily to be procured, and, therefore, I ſhall decline giving any account of them here. Salaries are annexed to them, and ſome are very conſiderable; but thoſe who enjoy them hold generally other places of emolument beſides. The labour of the profeſſors is very eaſy, and in no reſpect to be compared to the drudgery of thoſe in our univerſities. The lectures which they read are very few, and generally very little attended by the ſtudents. The celebrated Dodwell, when he

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was profeſſor of hiſtory at Oxford, read within three years, two and twenty lectures; and it was thought that he excelled in induſtry. In our univerſities, one ſingle profeſſor reads as many in one week only. Perhaps, it is becauſe theſe profeſſorſhips are almoſt ſinecures, that they are frequently diſpoſed of by favour, and not always given to the moſt deſerving candidate. It is to be regretted, and is certainly not for the credit of the univerſities, that no reform takes place in regard to theſe profeſſorſhips and lectures, and the ſtatutes of the univerſity concerning them, of which they ſtand ſo much in need.

The number of thoſe, who ſtudy in theſe univerſities, is not ſo great as is commonly thought on the continent. The Engliſh, at leaſt at preſent, are more addicted to trade and commerce, to agriculture and manufactures, to the navy and army, than to the ſciences, particularly thoſe which may be called ſpeculative. Money is the general deſire, and ſince Mercury can procure it ſooner than Minerva, he has of courſe the preference. The univerſities are not ſo full as formerly; which, in my opinion, is not to be regretted. Learning and ſciences would be far more reſpectable, and more valued, if only the tenth part of thoſe exiſted, who have

have frequented univerſities, and who appropriate to themſelves the name of learned. It ought to be likewiſe remembered, that only thoſe of the epiſcopal church reſort to theſe univerſities, and that other ſects in England have likewiſe their academies and learned ſeminaries. It is certainly fabulous, that under the reign of Henry III. no leſs than thirty thouſand ſtudents were to be found at Oxford. This is ſo much the more incredible, as Oxford has hardly the circumference of Leipſic, and but a few colleges were then erected. It is calculated, that, in full term-time, Oxford, upon the whole, contains about fifteen hundred members of the univerſity, and Cambridge ſomewhat leſs. Of under-graduates there may be at Oxford perhaps ſix hundred, and at Cambridge about five hundred. Sometimes, but not very frequently, it happens, that in term-time ſome colleges cannot contain all thoſe who belong to it, and in that caſe only it is permitted to take lodgings at the houſes of citizens.

The ſtudents in theſe colleges are diſtinguiſhed by the manner in which they are ſupported. Thoſe who live at their own expence are called commoners; thoſe who are upon foundations, or are exhibitioners, becauſe they are ſupported by exhibitions or ſtipends, go gene-

generally under the name of ſcholars; and laſtly thoſe, who, on account of their neceſſitous condition, muſt ſubmit to what may be called *officia ſervilia*, and are maintained by the college where they receive inſtruction in common with the others, are ſtyled ſervitors at Oxford, and ſizars at Cambridge. A ſervitor's place is often ſought for as a favour, and is not to be obtained without ſome friends. There have been many inſtances wherein ſervitors have turned out men of learning and celebrity; nay, have raiſed themſelves to the higheſt preferments in the church. All theſe three claſſes of ſtudents are diſtinguiſhed by the difference in their dreſs, beſides their manner of living, and the treatment which they receive. The commoners live not only in a higher ſtyle, but are likewiſe treated by their tutors with much lenity and indulgence, ſometimes with familiarity. The ſcholars are nearly upon the ſame footing; but the ſervitors with whom many of the commoners will not aſſociate, experience ſometimes hardſhips, to which they muſt ſubmit in ſilence, or againſt which they have no redreſs. For, though even the beggars in London are the moſt impertinent ſet of people, yet, theſe ſervitors, who had perhaps only the misfortune of being born of poor parents, muſt verify, until they have taken

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the degree of batchelor of arts, what Juvenal ſays:

. . . Plurima ſunt quæ
Non audent homines pertuſa dicere læna.

Thoſe who are received in the college, as king's or other ſcholars, upon foundation, or who enjoy exhibitions, are ſometimes ſons of opulent parents, and their treatment is as mild as perhaps that of ſervitors has the appearance of rigour.

The life led by many who are members of theſe univerſities, is not deſerving of much praiſe. An ingenious author, who is ſtill living, and who himſelf was of the univerſity of Oxford, expreſſes himſelf rather ſtrongly on this ſubject, when he ſays: "I ſaw in our univerſities, immorality, habitual drunkenneſs, idleneſs, ignorance, and vanity, openly and boaſtingly obſtruding themſelves on public view[z]." It is to be hoped, that there are not many inſtances which confirm this aſſertion; though it cannot be denied that the number of thoſe is not very ſmall, who bring much wildneſs along with them even from ſchool, which they afterwards greatly increaſe. Perhaps ſome of the fellows in theſe colleges are liable to cenſure too; and it is aſ-

[z] Knox on *Liberal Education*. London, 1783. Sixth edit. p. 367.

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ſerted, that they who cultivate languages and ſciences, who love retirement and ſtudy, do by no means conſtitute a majority. Mr. Blackburn, who himſelf was educated at Cambridge, relates in his celebrated book *The Confeſſional*[3], "that the eminent Dr. Prideaux had propoſed, among other neceſſary regulations in theſe ſeats of learning, to have a new college erected in each, by the name of *Drone-Hall*, for reaſons there ſpecified, by no means honourable to theſe academical bodies." Some have thought, that there was no neceſſity of being at the expence of erecting ſuch a new college, but only to exchange the names of ſome that have been built long ago. There are not a few fellows, and maſters of arts, who ſpend their evenings either out of the college, or in their common or combination-room, where the converſation does not frequently relate to learning and the ſciences. Neither the Bodleian or univerſity library, nor thoſe belonging to the colleges, are much frequented; and the ingenious author of the *Companion to the Oxford Guide*[4], has laid open the far more eaſy road, which the ſtudents at Oxford take, to improve in the arts and ſciences. Many of the Abelards, who live in theſe colleges,

[3] P. 437 not. p. third edit. 1770.

[4] P. 11. fourth edit.

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keep their Eloiſas, perhaps not always very privately, in the town or in the neighbourhood, though the laws of the univerſity in this reſpect are pretty ſtrict. They are particularly fond of taking trips to London, where they indulge themſelves liberally in the pleaſures of the metropolis. A ſhort play, called the *Oxonian in Town*, which is not unfrequently acted on the London theatres, repreſents their manner of living in lively colours, but it is ſaid, that they are not yet ſufficiently ſtrong. It was not long ſince propoſed in parliament, to paſs an act, to give leave that the fellows of colleges, who originally derive their exiſtence as ſuch, from monaſtic inſtitutions, though they do not make the vow of chaſtity, might marry, without loſing their fellowſhips on committing the act of matrimony, provided they did not reſide in the college; but the matter is dropped, and things remain as before. The reaſon, in all probability, is this, that fellowſhips would then not ſo frequently be vacant, and thoſe who wiſh for them would either be diſappointed, or be obliged to wait a long while before they could be provided.

It is evident from what I have ſaid, that the two Engliſh univerſities do not come up to the idea, which is generally entertained of them

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on the continent. They were, as I have before obſerved, modelled upon a monaſtic plan; and it cannot, upon reflection, but excite ſurpriſe, that a nation, famous for wiſe regulations, and for learning, has not yet thought of reforming its univerſities, and ſubſtituting a better plan in the room of that, which obviouſly does not only contain many uſeleſs things, but even ſuch as have a tendency to impede the progreſs of learning. The ancient foundations and endowments, together with the benefactions which theſe univerſities are from time to time enriched with, are ſo conſiderable, that infinitely more might be done with them, towards the promotion of literature and the ſciences, than is now actually the caſe. Changes in idle faſhions, alterations for the better, in trade, commerce, and manufactures, are very frequent in England; but they are brought about with difficulty in old inſtitutions, which produce a large income, and are very comfortable to thoſe perſons, who, by means of ſuch eſtabliſhed revenues, are enabled to enjoy an eaſy life, without much labour and fatigue. Many of them, if an attempt for a ſalutary reform were made, would call it ſacrilege, and be inclined even to cry out treaſon! merely becauſe their lazineſs, avarice, and aſſumed authority, were threatened with

ſome danger. The univerſities and the eſtabliſhed church are cloſely connected; the latter is, for good reaſons, protected by the government; and thus, happily for all three, every thing remains, without reformation, upon the old footing. Neither Oxford nor Cambridge are good ſchools either of law or phyſic; ſo that thoſe, who want to make proficiency in the common law, and wiſh to try their fortune in courts of judicature, are obliged to enter the inns of court in London; and phyſicians who are not ſatisfied merely with acquiring the title of doctor, by keeping a number of terms at Oxford or Cambridge, go to Scotch, or to foreign univerſities, to render themſelves more ſkilful in their profeſſion.

I have ſaid enough of the interior complexion of the two Engliſh univerſities; and I ſhall only add a few obſervations, which relate to the exterior of them. The city of Oxford is, in ſituation and in houſes, ſuperior to Cambridge, though, in regard to colleges, both univerſities are, in my opinion, upon an equality. Cambridge has ſome that are very elegant and ſplendid; and as to the public buildings belonging to that univerſity, ſuch as the ſenate-houſe, the public library, and the ſchools, they, being modern erections, are ſuperior to thoſe of the

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ſame kind at Oxford. Both towns are irregularly built, and they were, when I firſt ſaw them, badly paved, and unclean; but this is altered ſince, and both have as fine a pavement as the beſt ſtreets in London. A ſtranger, viſiting theſe ſeats of learning, will find, that on approaching them, Oxford makes a much finer appearance than Cambridge, which lies in a plain. The diſtance of both univerſities from London is nearly the ſame; Oxford being fifty-ſeven, and Cambridge fifty-two miles diſtant. A foreigner, who thinks, that having ſeen Oxford, he may go from thence in a regular ſtage, or in a poſt-coach, to the other univerſity, will meet with diſappointment; there being no connexion or communication of that kind between them. Nay, I have met with many gentlemen, who had ſtudied at Cambridge, or were fellows of colleges there, who had never in their lives been at Oxford; and of many Oxonians the ſame may be ſaid with regard to Cambridge: ſo little connexion is there between theſe univerſities. Whoever comes from the continent, as a man of letters, and viſits, on his travels in England, theſe ſeats of learning, having heard ſo much of the Bodleian library, will undoubtedly when he comes to Oxford, let this be one of the firſt objects to gratify his curioſity. He

will, however, in all probability, find that his expectations were raiſed rather too high, at leaſt in regard to the building in which this literary treaſure is contained. He will be ſtill more ſurprized, when he finds an elegant roomy edifice, under the denomination of the Radcliffe-library, cloſe by, with a few books only depoſited in it. He will wonder, why the Bodleian library is not placed in this convenient and ſafe building, which might eaſily be fitted up with three times the number of book-caſes that now are to be ſeen there; another gallery might likewiſe be eaſily erected, without ſpoiling the ſymmetry of the building; and the under part of the building, which ſerves at preſent merely for room for the winds to play and to howl in, might be, with great propriety, fitted up for the reception of at leaſt the greateſt part of the Arundelian and Pomfret marbles. The preſent rooms, in which the Bodleian library is placed, are over the Divinity-ſchool. They are in the form of a Roman H, of which I took the dimenſions when I was laſt at Oxford, and found that the length of the middle walk, from one window to the other, was about ſeventy-four of my paces, and each of the two others on the ſide, forty-two; the breadth of a walk was about twelve. A gallery above, with proper

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repoſitories, contains the greateſt part of the manuſcripts. When I ſaw this library for the firſt time, the books, at leaſt below, were chained to the ſhelves; but they are ſince ſet at liberty. There is no doubt that this is, if not the very firſt, certainly one of the beſt libraries any where to be met with; and as to old manuſcripts, it ſurpaſſes all others. Sir Thomas Bodley was not, properly ſpeaking, the firſt founder of it; but rather Humphrey, duke of Glouceſter, who finiſhed, long before, the uncompleted building, and gave many printed books, as well as manuſcripts. Bodley, however, ſpent afterwards almoſt his whole fortune upon this library, which is ſaid to have coſt him no leſs than 17,000 l. He has ſhewn what a rich man, poſſeſſed of good ſenſe and a good will, may do, if he has a deſire to be uſeful. Perhaps thouſands, who were richer than him, had ſtudied at Oxford, and none of them, though they frequently offered coſtly ſacrifices to folly and vanity, had any thought of erecting ſo honourable a monument as Bodley has done, for which, no doubt, ſome ambitious men have envied him. He has had, however, followers, who have trodden in his ſteps. Archbiſhop Laud, an earl of Pembroke, ſir Thomas Roe, and ſir Kenelm Digby, were great benefactors to this

library. They collected manuſcripts wherever they could, in all parts of the world, and furniſhed it with them. Within a few years it may be far more valuable, in regard to printed books, than it was formerly. Modern books were much wanting, particularly foreign ones; and the univerſity has but lately inſtituted a fund, which will amply ſupply the expences to remedy this defect. Of all the new books, which are entered at Stationer's-hall in London, a copy is to be delivered for the Bodleian, as well as for the univerſity-library at Cambridge.

All thoſe ſolemnities, commemorations, and academical promotions, which at Cambridge are performed in the ſenate-houſe, take place at Oxford in the Sheldonian theatre; a noble edifice, built towards the cloſe of the laſt century, by ſir Chriſtopher Wren, at the expence of Gilbert Sheldon, archbiſhop of Canterbury, who was then chancellor of the univerſity.

The Aſhmolean muſeum was of more importance before it was, if I may uſe the expreſſion, eclipſed by the Britiſh Muſeum, and the collection of ſir Aſhton Lever. Notwithſtanding, there are many valuable things to be ſeen here, which ſtill entitle it to the attention of the curious,

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The univerſity preſs was formerly under the Sheldonian theatre, for which reaſon the books printed there in ancient languages, bore on the title-page, the words, *E Typographeo Sheldoniano*; but ſince the magnificent Clarendon printing-houſe was erected, about the year 1711, books have no longer been printed at the Theatre, and the above words are changed into, *E Typographeo Clarendoniano*. I have obſerved already in another place, that many valuable and coſtly publications, particularly ſuch as relate to Eaſtern literature, owe their appearance to this preſs. They would never, perhaps, have been in the hands of the learned, or become ornaments to libraries, if the univerſity had not liberally furniſhed the expences for their publication.

The botanical or phyſic-garden was inſtituted by the earl of Danby, but afterwards much improved by Dr. Sherrard, who had reſided many years at Smyrna. He ſtocked the garden with valuable and numerous exotics, brought from diſtant climates. He founded a profeſſorſhip for botany, and built a houſe for the reception of a botanical library, in which the profeſſor ſhould alſo reſide. This garden, together with the Radcliffe Infirmary, which was firſt opened in the year 1770, might be very good ſchools for thoſe who ſtudy phyſic in this uni-

verſity, but it is ſaid that there is a want of good regulations.

An obſervatory, built upon an extenſive and a well adapted plan, has lately been erected. It is furniſhed with an excellent and complete ſet of aſtronomical inſtruments; and I ſincerely wiſh, that aſtronomy, may, in time, reap many advantages from ſo noble an inſtitution.

I ſhall not enter into a minute deſcription of the different colleges, either of this univerſity or that of Cambridge. There are many books, eaſily to be procured, which give an ample account of them[5].

Cambridge, as I have before obſerved, is ſituated in a plain, and its air is thought to be ſalubrious; the north, and north-eaſt winds are, however, apt to produce agues among the inhabitants. The town is very indifferently built, and the colleges, by which it is encompaſſed, are almoſt its only ornaments. The beſt view of it is from a hill cloſe by, upon which, in former times, a caſtle was built, the remains of which now make the county gaol. St. Mary's church is that of the univerſity, and has, both

[5] For the benefit of my countrymen, the Germans, I have inſerted in the original a ſhort deſcription of each of the colleges of Oxford and Cambridge, which it would be ſuperfluous to tranſlate here.

as

as to in and outſide, a better appearance than that at Oxford of the ſame name, in which likewiſe the ſermons are preached before the univerſity on Sundays and holidays. Near it, on the north-ſide, is the ſenate-houſe, a magnificent building, which ſerves for the ſame purpoſes as the Sheldonian theatre at Oxford. Oppoſite the church are the ſchools and the public library, which conſtitute likewiſe an elegant modern building, well-planned, and of a handſome appearance. If the ſouth-ſide of this quadrangle, oppoſite to the ſenate-houſe, was likewiſe adorned with a building correſponding with the reſt, the whole would make a very neat little ſquare, highly ornamental to the univerſity. It was in contemplation to do ſo, when I was the laſt time at Cambridge. Under the library are the ſchools, and the room in which the natural curioſities, collected by the late Dr. Woodward, are depoſited in the beſt order. The public library conſiſts of four galleries, each of which takes up one ſide of the building, which is quadrangular, and has a court within. Of the printed books, which are very numerous, a catalogue was printed, and the new books which have been purchaſed ſince, are added in writing. A ſmall ſquare-room, enlightened by a cupola, contains the manuſcripts;

a good

a good collection of the firſt editions of the Greek and Latin claſſics, and moſt of the works of William Caxton, who was the firſt printer in England. I need not mention, that here, among the manuſcripts, the famous *Codex Bezæ* is to be found, of which an edition, in fac-ſimile letters, like that publiſhed lately of the New Teſtament of the Alexandrian manuſcript, is preparing for the preſs. There is a written and well arranged catalogue of the manuſcripts belonging to this library. Gentlemen belonging to the univerſity, after they have taken their firſt degree, may borrow books out of this library, on leaving a memorandum with their names, and have them home for their peruſal. This is not the caſe at Oxford, where no book or manuſcript in the Bodleian library is lent out; and whoever wiſhes to peruſe one is obliged to do it on the ſpot. When I was at Cambridge, I was offered, with the greateſt kindneſs, to have ſuch books ſent me, as I wanted out of the library, to the inn where I lodged; and I cannot help acknowledging here, with particular pleaſure, the politeneſs, and the very friendly reception, which I met with from the learned and worthy Dr. Farmer, maſter of Emmanuel college, who was the principal librarian, when I viſited ſome years ago that univerſity.

The

The botanical garden has been inſtituted only within theſe thirty years. It is nearly of the ſame dimenſions as that at Oxford; but things appeared to me to be here in better order than there; and a very fine green-houſe contains a number of exotic plants. Thomas Martin, profeſſor of Botany at Cambridge, has publiſhed a catalogue of what this garden contains[6], which is arranged according to the Linnæan ſyſtem.

Cambridge cannot boaſt of ſuch an obſervatory, as that which is lately added to the ſplendour of Oxford; but there is an obſervatory over the great gate of Trinity college, where ſir Iſaac Newton uſed to make his obſervations.

[6] Catalogus Horti Botanici Cantabrigienſis. 1772.

SCOTCH

SCOTCH UNIVERSITIES.

THERE are four univerſities in Scotland; at Edinburgh, at Glaſgow, at Aberdeen, and at St. Andrew's. The preference is to be given, in many reſpects, to theſe univerſities before the Engliſh; and Scotland has produced, within theſe modern times, learned men and writers of great reputation, who cannot but excite the jealouſy of their ſouthern neighbours. Dr. Johnſon[7], indeed, is of opinion, that the ſtudents in the Scotch univerſities learn there but little, becauſe they go to them at too early an age, and leave them again before they arrive at manhood. This accuſation, however, is one of thoſe numerous proofs that he ſaw, on his travels in Scotland, too many things through the ſpectacles of prejudice. As far as I know, very few Scotch youths go to their univerſities at ſo early an age as is generally the caſe in England; and if they remain there, perhaps, three years, and make good uſe of their time, and of the inſtruction given by ſo many eminent

[7] Journey to the Weſtern Iſlands, p. 375.

men,

men, who read their lectures with care and aſſiduity, I do not ſee why they ſhould not learn at leaſt as much as a ſtudent in an Engliſh univerſity, under a ſingle tutor. What are called in Engliſh univerſities *Terms*, go in Scotland under the name of *Seſſions*. They laſt generally eight months, from the beginning of October, to the beginning of June, when the vacation takes place. I look upon this regulation to be preferable to that of the Engliſh univerſities, becauſe the ſtudies of the young men are not ſo frequently interrupted, by an abſence from the univerſity, and repeated vacations within the year.

If the Scotch univerſities are to be mentioned according to the time when they were firſt founded, that of St. Andrew's ſtands the firſt; being inſtituted in the year 1411. There were formerly three colleges here, but at preſent only two, ſince that of St. Salvator and that of St. Leonard are united. The new college, which is called St. Mary's, was founded in the year 1553, and has a principal. The univerſity and the town, which were formerly in a flouriſhing ſituation, are ſaid at preſent to be much in decline, and the whole number of ſtudents, is, as I have been informed, only about an hundred. This, perhaps, is the more to be wondered at, ſince

ſince the town is agreeably ſituated, the living very cheap, and the cold in winter not ſo intenſe by far as at Copenhagen, though the latitude of both places is nearly the ſame. The expences of a ſtudent, during a whole ſeſſion, if he be not extravagant, are ſaid to be only between fifteen and twenty pounds. The univerſity has a chancellor, two principals or heads of the colleges, and eleven profeſſors, between whom the lectures on all the principal branches of ſcience are divided.

Glaſgow follows next; for the univerſity there was founded about the year 1454. There is a college here alſo, but the ſtudents do not reſide in it; they live in lodgings, or in the houſes of the citizens, as is the cuſtom with our ſtudents in Germany and thoſe in Holland. Many of them are lodged and boarded in the houſes of the profeſſors; but the expences are then pretty high. The number of ſtudents in this univerſity amounts to about four hundred, who are inſtructed by fourteen profeſſors; ſome of them are for the Greek, the Hebrew, the Oriental languages, and Belles Lettres. The public library of this univerſity is ſaid to contain good books, and ſome manuſcripts.

Aberdeen has two colleges. The one was founded in the year 1477 by James I. and is called

called King's-college. It has a chancellor, a rector, a principal, and ſeven profeſſors. The other is called Mariſchal-college, in New-Aberdeen, it being founded by an earl mariſchal, about the year 1593. Here are likewiſe a chancellor, a rector, a principal, and ſeven profeſſors. Attempts have been more than once made to unite both theſe colleges, ſo as to make but one, which, it is thought, would be very beneficial to both. I have not heard, that this ſalutary union has hitherto taken place.

Edinburgh, the fourth and principal univerſity in Scotland, is of the year 1582. It has a college, but the ſtudents live as at Glaſgow, in the houſes of the citizens, and their dreſs has nothing diſtinguiſhing. The number of them is ſaid to be between ſix and ſeven hundred, with whoſe inſtruction no leſs than twenty-three profeſſors are occupied. Each branch of literature and ſcience is well provided for; but particularly the medical. Edinburgh has been, for many years paſt, one of the beſt ſchools for young phyſicians; and, therefore, almoſt half the number of ſtudents that frequent the univerſity, are ſaid to be in the medical line. Many of them are foreigners, and ſome from

America. The public library, which belongs to the univerſity, is ſufficiently numerous, but deficient in modern books.

I have already obſerved, in another place, that the profeſſors in the Scotch univerſities, take much pains in inſtructing the young ſtudents, and generally read their lectures with great aſſiduity. And, indeed, this is very neceſſary, for the endowments of their univerſities are but indifferent; and beſides, the ſmall ſalaries, annexed to the profeſſorſhips, the fees received from the ſcholars make a great part of their emoluments. They, therefore, muſt take much pains, as their ſubſiſtence is neceſſarily connected with their learning, their reputation, and their aſſiduity.

Though the Scotch ſtudents do not ſeem under that reſtraint, and cloſe obſervation, as thoſe in Engliſh univerſities; yet, I have not heard, and I do not believe, that their behaviour, and their manner of life is more extravagant, or more blameable, than of thoſe at Oxford or Cambridge. The merit, however, and the ſurprize, in this reſpect, leſſens, when it is conſidered, that the Scotch ſtudents have not ſo much money to ſpend as the Engliſh generally have, and that luxury is not yet arrived

at

at that height in Scotland, to which it is carried in England.

Of the ſchools and academical colleges among the Diſſenters in England, I ſhall ſay more, when I treat on the ſtate of religion in this country.

ON THE STATE OF ARTS IN ENGLAND.

THE arts, of which I am ſpeaking here, are not thoſe which are called mechanical or uſeful, but thoſe which are known under the name of fine, polite, or liberal arts. In treating on this ſubject, I do not lay the moſt diſtant claim to the title of a connoiſſeur in theſe things. My ſenſes, my feelings, common underſtanding, and hints from a few who are converſant in theſe arts, ſhall be my only guides.

Monteſquieu, du Bos, Winckelman, and others, have denied that the Engliſh had any natural genius for the fine arts. Phyſical cauſes, which are attributed to the climate of the iſland, are ſaid to be in the fault. The Engliſh paſs with them for good mechanics, with a compaſs and plumb-rule in their hand; but they deny that they are poſſeſſed of genius and taſte for theſe arts. The Engliſh, they ſay, can calculate well, but their imagination is without life, and their feelings are blunt with reſpect to what

is beautiful in the arts. I ſhall by no means enter into a diſquiſition, how far theſe accuſations have any foundation, much leſs ſhall I preſume to decide whether they are juſt or unjuſt. Thus far I will boldly aſſert, that the Engliſh, at preſent, in mechanical arts, ſurpaſs all other nations. Real uſe, and what is beſt adapted to obtain the end in view, is that which chiefly engages their attention in works of induſtry. A Frenchman wiſhes to ſhew his taſte; he makes good deſigns, and draws excellent patterns; but an Engliſhman, when he is to execute them, does it in a manner far ſuperior to the Frenchman, though the inventor. Beſides, the climate has, in my opinion, by no means that great influence which ſome have pretended, on the character, on the manner of thinking and acting of inhabitants of different countries. The climate of Great Britain is never ſo bad, or ſo obnoxious to genius and talents for arts, as many on the continent have gravely aſſerted, even in their writings. There are at preſent among the Engliſh eminent painters, ſome very good engravers, and other ingenious artiſts; perhaps, future times may produce greater numbers.

The reaſons why the arts have not made a conſiderable progreſs in England, and why the Bri-

tons remained behind ſome other nations, are various. The character of the nation was already formed, when they began to ſacrifice to the finer arts. This, even among the Engliſh themſelves, is aſſigned as one of the principal cauſes, why they have not met with a warmer reception, and have not riſen to a greater perfection. The Reformation, in the ſixteenth century, is alſo blamed for obſtructing in the nation, the exertions of genius for painting and muſic. In Italy, and in other Roman catholic countries, the decoration of churches with paintings, and the muſic as well as the ſinging in them, have greatly contributed towards promoting the arts. In Great Britain, the walls of the temples are bare, the churches and meeting-houſes are without decorations, and moſt of the pſalms, which are ſung in honour of the Deity, have, perhaps, no more melody in them, than the ſongs of the bards of old. I have already mentioned, in another place, that eminent painters, ſuch as a Reynolds, a Weſt, and others, have offered to ornament the cathedral of St. Paul with paintings, but that the Gothic religious prejudices of a biſhop rejected their propoſal. The large halls of corporations, and trading companies, are, in general, as void of decorations by the arts,

as the members which aſſemble in them are often void of taſte, eating and drinking excepted. Theſe ſocieties, particularly in London, and other commercial towns in England, are generally rich, and have therefore the beſt opportunities and means to encourage the art of painting, ſculpture, and ſtatuary; but when they aſſemble, a table profuſely ſet out with coſtly diſhes, and a ſide-board well ſtored with various ſorts of wine, has infinitely more charms for them, than all the maſterpieces of painting and ſculpture that might decorate their halls, attract the eye of the beholder, and enrapture the admirer of the arts. They would look upon the ſum paid to an artiſt, for ornamenting their hall with an excellent picture, as a moſt idle and unpardonable expence; they would enquire how many fine haunches of veniſon, how many well-fed turkies, how many delicious turtles, how many dozens of excellent old wine might have been bought for ſuch a ſum? It is the more extraordinary, that theſe corporations and ſocieties have not, even from Epicurean principles, and œconomical motives, entertained the thought of decorating their halls with good paintings, and thereby accidentally called forth and encouraged a genius for arts, ſince the trifle which is

paid for ſeeing the painted hall at Greenwich, has already produced not leſs than 20,000l. How many more good dinners might the members of ſuch corporations and companies enjoy, if they erected a ſimilar fund at the expence of the curioſity of ſtrangers! But to ſpeak ſeriouſly; might it not be aſked, why theſe rich ſocieties give no encouragement to the artiſt, or opportunities to genius to exert itſelf, when either want of riches in churches cannot, or bigotry and prejudice will not do it. Foreigners are told much of the public ſpirit of the Engliſh, which, as it is ſaid, operates ſo powerfully for the honour of the nation, and is directed to the nobleſt purpoſes; but if it really exiſted, in the manner which is pretended, why does it not ſhew itſelf more in ſuch things, which might be deemed not only uſeful and ornamental, but alſo ſuch as are intimately connected with the reputation of the nation, as far as it lays claim to arts and ſciences? If the churches be ſhut againſt the arts, why ſhould palaces and public buildings not give them a liberal entrance?

It is an obſervation, which hiſtory confirms, that liberty has not always promoted arts and ſciences. They began to flouriſh moſt among the Greeks when the republics fell into decay, and

and when tyranny lifted up its head. The times when Rome began to loſe its freedom, were the moſt favourable to the arts, and the reign of Auguſtus is juſtly celebrated for them. Arts and ſciences never ſhone with greater luſtre in modern times than during the reign of Louis XIV. Liberty is moſt favourable to trade and commerce. Of this the Engliſh nation affords the ſtrongeſt evidence. The ſpirit of gambling and commerce are nearly related; to gain riches by means of genius and enthuſiaſm for the arts, is exceedingly precarious. It is far more eaſy to obtain a fortune as a tradeſman or merchant, aſſiſted with the good luck of a gambler, and his not always very honeſt maxims. No wonder, therefore, if the greateſt part of the Engliſh, whoſe *ſummum bonum* is money, are taſteleſs in the arts, and treat them with neglect, or even look upon them with a kind of diſdain; no wonder if a tradeſman or merchant, favoured by liberty, regards the accumulation of money above all, and conſiders a man of talents and learning, or an artiſt endowed with excellent genius, as beings far below him. Moſt of thoſe who exhibit themſelves between two or three o'clock, with greedy and envious eyes, on the Royal Exchange, think the images of the Britiſh kings

on the guineas, and the white figures in the black ſpot upon bank notes, to be the moſt excellent and moſt pleaſing productions of the arts. As for the reſt it is, in the eyes of the generality of them, little better than traſh.

Modern Engliſh writers, who are well acquainted with the ſubject of which I am ſpeaking, have given, without heſitation, with reſpect to the imitative arts, the preference to the French before the Engliſh. In a letter to ſir Joſhua Reynolds, by Mr. Valentine Green [s], it is aſſerted, that the arts are much more patronized in France than in England. He praiſes Louis XIV. and Colbert, as the firſt who raiſed them to any conſiderable height in that kingdom. He aſſerts, that the protection and encouragement which the arts have received in France, are not only very great, but even ſo durable, that they can be ſhaken only by the greateſt convulſions in the ſtate. According to this, it might be ſuppoſed, that Mr. Green had no great opinion of the Royal Academy in England, inſtituted about twenty years ago; and that he does not look upon it as ſo great, durable, and uſeful an inſtitution, as ſome, per-

[s] A Review of the polite Arts in France, compared with their preſent State in England; in a Letter to Sir Joſhua Reynolds, by Valentine Green, London, 1782, 4to.

haps,

haps, may be apt to think. In my opinion, however, this royal eſtabliſhment has produced already many good effects, towards reforming the taſte of the Engliſh with regard to the polite arts. It is true, that the artiſts of genius, who have ſtarted up ſince its inſtitution, are not very numerous; but, certainly, ſome have been called forth, who otherwiſe, perhaps, might have been buried in obſcurity. That the firſt has not happened is not the fault of the academy; for it is not in its power to create genius, or to diſtribute talents.

The yearly exhibition of the Royal Academy, in Somerſet-place, is conſidered by ſome as a kind of barometer of the progreſs of painting, ſculpture, and architecture in England; though it is ſaid not to be very favourable, becauſe, according to thoſe who pretend to be connoiſſeurs, it has ſunk for ſeveral years paſt, and the exertions of genius are ſuppoſed to decreaſe.

It is rather ſingular, that moſt of thoſe who have excelled in the polite arts in England, have been foreigners. This is by no means owing to the great encouragement given them by the Engliſh, who are not very much inclined to encourage ſtrangers, except they be fidlers, dancers, or ſingers. A foreign artiſt, though a man

man of talents, has many difficulties to ſtruggle with, ariſing from his not being born on the iſland. The Engliſh painters travel frequently, either at their own expence or otherwiſe ſupported, into France and Italy; but they return, too often, without having much cultivated or refined their taſte; and it is therefore not to be wondered at, that few of them ſhine afterwards. From whatever cauſe this may ariſe, whether from the uſual extravagant way of life which they generally lead, particularly in foreign countries, or from that want of genius with which they are charged, I ſhall not preſume to decide.

Italy draws yearly conſiderable ſums from England, not only by means of her ſingers, caſtratos, dancers, and muſicians, but likewiſe by her productions of the arts. Rich lords and others, whoſe underſtanding and taſte are, perhaps, exceeded by their money, give commiſſions for buying up paintings, ſtatues, and antiquities, for conſiderable ſums, and have them brought over to England, to ornament their London reſidences and their country-ſeats. In my opinion, thoſe who ſend theſe ſums to Italy, would do better to apply at leaſt a part of them, as an encouragement for their own countrymen, who diſcover a genius for the fine arts, inſtead

inſtead of giving ſo much money to Italian painters, who, beſides, impoſe too frequently upon the ignorant, by ſelling copies only inſtead of originals. No man can juſtly be conſidered as an enlightened patriot, or a patron of the polite arts, who merely purchaſes the celebrated works of foreign artiſts, without giving himſelf any trouble to encourage the production of ſimilar works in his own country.

I have had frequently occaſion to obſerve, that ſome of the owners of ſuch works of art, appear to enjoy the poſſeſſion of them without much liberality of mind, and with little inclination to communicate the pleaſure which they may afford to others. Many town-reſidences and country-ſeats of noblemen, and perſons of opulence, are by no means inferior to thoſe of of the Romans; where, according to Juvenal's deſcription,

. . . Cum Parrhaſii tabulis ſigniſque Myronis
Phidiacum vivebat ebur, nec non Polycleti
Multus ubique labor. SAT. VIII. v. 102.

But it ſeems as if the owners of ſuch coſtly things, which belong to luxury and ſplendor, thought themſelves perfectly happy, merely becauſe

becauſe they can ſay that they are the poſſeſſors of them. In France and Italy, the rich, to whom ſome ſcarce and valuable monuments of the arts belong, ſeem rather obliged to him who thinks it worth his while to come to ſee, and to admire them; but, in England, he is ſometimes given to underſtand, that he lies under a kind of obligation to the maſter of the houſe, if he permits him to ſee it, and to reward the ſervant, who ſhewed him about, with a crown, or half a guinea. It ſeems to be a characteriſtical part of this claſs of Engliſhmen, to gratify their pride and vain ſelf-love in this point, and to value themſelves merely, becauſe they have things which others have not, and which are coſtly; though it is frequently no concern of theirs, whether they have an intrinſic value or not. Hence it ariſes, that England, in ſome reſpects, may be conſidered as a kind of lumber-room, where the refuſe of the fine arts among the Italians, French, and Flemings, is collected and ſold for high prices. Many of thoſe in London, who, as auctioneers, with the hammer in their hand, offer pictures at public ſales, aſſume the character of perfect judges of their value, of their beauty, and of the maſters, as if they were poſſeſſed of the greateſt knowledge, and the moſt exquiſite

taſte

taſte in things relating to the arts. Their judgments, however, and their deciſions, which would often make a true connoiſſeur ſmile, are received like oracles, by thoſe who have their money ready for the purchaſe. Thus many old pictures covered with ſmoke, and many that are executed by obſcure artiſts, are ſold for pieces of Rubens; and many opulent dilettanti are enabled to enrich their collections with the works of a Raphael, a Carache, a Titian, a Pouſſin, and others, merely becauſe it has pleaſed the auctioneer to father inferior productions upon theſe great artiſts, and thereby to diſgrace their celebrated names. I have ſeen pictures among the collections of noble lords and others, which, as I was told, had coſt four or five hundred guineas, though men who are well acquainted with the true value of ſuch things, have aſſured me, that they were not worth half the money. Some Engliſh painters, it is ſaid, turn this ſingular and frequently very ill-founded predilection of their countrymen for foreign paintings, to their own advantage. They ſend, unknown, ſome of their works to the continent, and have them as foreign productions re-imported; they enter them at the cuſtom-houſe as ſuch, and pay the duties,

which

which are rather high. Notwithſtanding all theſe expences, they ſell them afterwards at a much higher price than what they would have fetched, if it had been known that they were the works of Engliſh artiſts.

I ſhall now ſpeak more particularly and diſtinctly on thoſe arts, which are generally called polite, after having firſt ſaid a few words on a ſociety erected to promote them, under the name of *a Society for the Encouragement of Arts, Manufactures, and Commerce*, which was inſtituted in the year 1754. Some patriots, and promoters of what is good and uſeful, united together, to raiſe voluntary contributions among themſelves, to give rewards to thoſe that exerted themſelves in uſeful inventions and improvements, relating to the fine arts, to manufactures, and commerce. It might have been expected, that a ſociety, whoſe views were ſo noble, and whoſe generoſity in rewarding was ſo beneficial to the ſtate, would have been taken under the foſtering protection of government, and been ſupported to the utmoſt; but no ſuch thing happened. It was from the liberality of private perſons; it was the good genius of Great Britain, by whom all this was done for the benefit of the public and the honour of the nation;

nation; nay, of all mankind. It could never be too much regretted, if this ſociety ſhould ever ceaſe for want of ſupport. With an income, of perhaps, 4000 l. it has done an infinite deal of good. Many young riſing geniuſſes in the art of painting, ſtatuary, and architecture, have met with encouragement from this ſociety; and it has alſo rendered great ſervices to agriculture, manufactures, and commerce. And if ſo much good could be done with ſo ſmall a ſum, raiſed by a few patriots, how much more might have been expected, if government had ſupported them? If aſſiſtance had been afforded by the parliament, which, within a century, has voted more than five hundred millions of money out of the people's pockets, perhaps, not always for the benefit and happineſs of the nation?

The number of the members of this ſociety is uncertain, ſince ſome die, others are ſtruck off from the liſt, when they do not pay their ſubſcription, and others are new choſen. Hence it is, that the yearly revenues of the ſociety are unequal. A few years ago it was apprehended, that theſe times of luxury and diſſipation, when patriotiſm is rather ſickly, had thrown it into a decline; but I am happy to

ſay,

ſay, that it has recovered itſelf, and is at preſent in a flouriſhing ſituation [9].

If this ſociety, the uſefulneſs of which is undeniable, ſhould have the proper influence upon the nation, it would be neceſſary, in order to render it more extenſively beneficial, to inſtitute another ſociety, which ſhould offer premiums to thoſe who would adopt the uſeful inventions and improvements made known by the former ſociety, and put them into practice in common life. There are not wanting hardly in any country, wiſe and patriotic men, who wiſh to improve the arts, and to leſſen labour, and the burdens of life; but it really requires oftentimes more ſkill to perſuade people, and the bulk of mankind, who are ignorant and ſelf-conceited, to adopt uſeful inventions and improvements, than to invent them. I have ſeen in the houſe of the Society a large chamber, containing models for machines and tools to make labour eaſy, and to ſave time and trouble; but how much is it to be lamented, that moſt of them are confined to this room, when they ſhould be met with in the fields, in the habitations of the induſtrious poor, and in the

9 Here follows, in the German original, a more circumſtantial account of this ſociety, which, being well known in this country, is here omitted.

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workſhops of artiſans. Nay, even many of thoſe who ſhould be wiſer, and whoſe duty it is to promote, by their authority, uſeful inventions and rational improvements, becauſe they are paid for it by the ſtate, decline rendering this ſervice to the public, either from ignorance, or from indolence. The Society has a houſe in the Adelphi-Buildings, where the members meet every Wedneſday, at five o'clock in the evening, from the fourth Wedneſday in October to the firſt Wedneſday in June. The erection of this houſe coſt the Society four thouſand pounds, and it was expected that government would have defrayed the expences; but no ſuch thing has happened. In the houſe are, beſides other apartments, an elegant room where the meetings of the Society are held, and the large chamber mentioned before, where numbers of models of various kinds are kept. The great room is ornamented with a ſeries of hiſtorical and allegorical paintings, executed, in a moſt maſterly ſtyle, by Mr. James Barry. In one of the leſſer rooms I have ſeen a collection of books, which, however, on account of its ſmallneſs, can hardly be called a library. The Society has publiſhed ſeven volumes of its Tranſactions.

I ſhall only mention, that in other parts of the kingdom attempts have been made to promote the arts. Thus, for inſtance, there was inſtituted at Liverpool, in the year 1773, *a Society for the Encouragement of Deſigning, Drawing, and Painting*, &c. but I have not heard that it has met with great ſucceſs.

PAINT-

PAINTING.

IT is but of late, that England has poſſeſſed painters of eminence who were natives of the country. Formerly the painters in England of any celebrity, were moſtly foreigners. *Vertue's Anecdotes of Painting*, publiſhed by Mr. Horace Walpole, will ſufficiently evince this aſſertion. The abbé Winckelman, however, if he had written his *Hiſtory of the Arts among the Ancients*, at the preſent time, would not have dared to aſſert, that England had not produced one ſingle painter of celebrity [10], ſince a Reynolds, a Weſt, a Gainſborough, and many others, have done great credit and honour to their profeſſion. There are, perhaps, ſome who will agree with him, when he ſays, that all the deſcriptions in Milton's Paradiſe Loſt, the love ſcenes of the firſt pair in paradiſe only excepted, are like well painted Gorgons, which bear a reſemblance to each other, and are always equally frightful. But this certainly is not owing, as Winckelman ſuppoſes, to the

[10] Vol. i. p. 29. German edit.

climate of England. Thomſon, who was born much more northerly than Milton, has, in his celebrated poem, *The Seaſons*, ſuch pictureſque deſcriptions, as would furniſh ſubjects for the moſt pleaſing pictures. And how many other Engliſh poets might be mentioned, whoſe powers of imagination have drawn the moſt beautiful ſcenes, in which the ſkill of able painters might be ſucceſsfully employed. Among the inhabitants of England, numbers of handſome men and women are to be met with, the country is full of fine proſpects, and romantic views; why then ſhould it be impoſſible for the Britons to arrive at a high degree of eminence in painting? Who knows, but that future ages may give to England painters, perhaps, not inferior to thoſe of which Greece or Italy can boaſt? If the climate did inſpire, why have not the modern Greeks a Zeuxis, an Apelles, a Protogenes, an Apollodorus? Why is there nobody among them, who can uſe the chiſſel like a Phidias, a Praxiteles, a Polycletes? The climate is ſtill the ſame, and yet no ſuch artiſts now appear.

During the preſent reign, the arts of painting, ſculpture, engraving, and architecture, have certainly riſen to a conſiderable height. This, in no ſmall degree, is owing to the Royal

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Academy, which was inſtituted in the year 1769. Some artiſts, painters, and ſtatuaries, who had inſtituted a ſociety before, may be conſidered as the origin and foundation of this royal academy.

It exhibits the new productions of its members and aſſociates every year, in the month of May. The exhibition rooms in Somerſet-place, are at that time often ſo crowded with gentlemen and ladies, with pretended connoiſſeurs and ſupercilious critics, who all come to ſtare at the pictures that, in the middle of the day ſome ladies are ready to faint, on account of the heat of the rooms, and the powerful perfumes of the odoriferous company with which they are filled.

Whoever pays a ſhilling at the entrance, may go in, and is, beſides, furniſhed with a catalogue of the exhibition. This catalogue not only informs him of the artiſts who have executed every production he ſees before him, but alſo that a portrait, which attracts his attention, and of which he wants to know a little more, is that of a gentleman and not of a lady; or he is told, that the animals which he ſees painted before him, are horſes or dogs; or that ſuch a picture is intended for a landſcape, and not for a ſea-piece. I own, I have often wondered,

why the compoſers of ſuch catalogues do not gratify the curioſity of the ſpectators, in regard to portraits, by adding the name of thoſe for whom they are intended, particularly ſince they may eaſily be learnt from the newſpaper criticiſms. Beſides, though many a portrait is exhibited by the deſire of the painter, which was granted by its owner, with a view to do him ſervice; yet it may well be ſuppoſed, that a great number of thoſe who have their portraits drawn, and ſuffer them to be expoſed to public view, do it from a motive of vanity, and that it therefore would gratify their little pride, if the public were informed, that it was their effigy.

Thoſe who want to ſee the exhibition of the principal paintings muſt not grudge the trouble of aſcending two very high pair of ſtairs, before they reach the principal rooms. It excites, indeed, a little wonder, why it has not been contrived, to have this exhibition in a room not ſo high, with a dome or a ſky-light, that the curious and the friends of the art, might ſatisfy their wiſhes for a pleaſing ſight, without being in the ſame predicament with thoſe, who want to ſee a fine proſpect, and are obliged firſt to mount, at the expence of their lungs, a lofty tower, or a high mountain. Thoſe who want

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to obſerve the heavens and the ſtars, in the Royal Obſervatory at Greenwich, remain on the ground; but, whoever wiſhes to contemplate the works of art among mortal men, is to aſcend till he becomes breathleſs, as if they were only to be ſeen in a higher atmoſphere. During the time of ſuch annual exhibition, the London newſpapers teem with criticiſms upon the works of the painters. Some are juſt, and to the purpoſe, others are the production of ignorance, and not unfrequently of malice and of envy.

Before the academy had any apartments of their own, and were obliged to hire rooms for their exhibitions, nobody found fault that a ſhilling was demanded on entering them; but when thoſe in Somerſet-place were opened for the firſt time, and money was demanded, a great clamour was raiſed againſt it, and the public papers were very free and very ſevere in their cenſure. It was ſaid to be a diſgrace to the nation, and a diſhonour to an academy which was called royal; the noiſe, however, ſoon ſubſided. And, indeed, there is no other, nor any better method, to keep the crowd of the populace out of the rooms, which, notwithſtanding money is to be paid, are generally, in the middle of the day, very full. It is ſaid, that in ſome years,

during the month of the exhibition, three thouſand pounds have been collected by ſingle ſhillings. By means of this money, a fund is eſtabliſhed for the benefit of the ſociety, to pay the profeſſors, officers, and menial ſervants belonging to the academy, and to procure the neceſſary models, books, and prints, for the benefit of the pupils. In fact, therefore, the pockets of the people, as in a hundred other inſtances, are the ſupport of the Royal Academy, of which foreigners, on account of its denomination, generally think that it is merely royal munificence which gave it exiſtence, and which keeps it in being. Out of this ſame fund, ſome young Engliſh painters, as it is ſaid, are ſupported in Italy, to render themſelves there more perfect in their profeſſion. I will not omit to mention, that paintings, which are preſented to the public view in the exhibitions of the Royal Academy, are generally, if they are thought to be intereſting, or if they acquire ſome applauſe, engraved, and thus multiplied.

The academy conſiſts of forty members, who are called Royal Academicians. Painters, ſculptors, and architects, are all comprehended under this denomination. Among theſe members are four royal profeſſors, one

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for painting, one for anatomy, one for architecture, and one for perſpective. A profeſſor has no more than thirty pounds ſalary; but it ought to be remembered, that he is to read only ſix lectures for the benefit of the pupils, during the winter. Beſides the royal academicians, there are aſſociates and honorary members. Theſe latter, now and then, expoſe their works before the public in the annual exhibitions. Their number is undetermined.

As the Engliſh are very fond of having their pictures drawn, it is no wonder that portraits conſtitute the greater part in the exhibitions of the Royal Academy, and that thoſe painters are the moſt ſucceſsful, and gain moſt money, who have acquired the fame of drawing good and pleaſing likeneſſes. Sir Godfrey Kneller ſoon grew rich, and when he died, he left five hundred portraits unfiniſhed behind, for which he had received, before-hand, half the price. When Vanloo came into England, and acquired ſome fame, as many coaches uſed to wait at his door, as perhaps were ſeen on court-days at St. James's. He likewiſe ſoon acquired a fortune. Formerly the price of a full-length portrait was twenty or thirty guineas; at preſent, eminent painters are paid an hundred and more. The fate of ſuch portraits is oftentimes dole-

doleful. They are as tranſitory, and as mortal as the perſons whom they are to repreſent, and to whom they were expected to procure a kind of immortality. The pictures of a couple, which were drawn moſt charmingly, juſt before the wedding-day, and were paid for with fifty or ſixty guineas, wander frequently, a few years after the gentleman and lady are dead, into the lumber-room, up into the garret; if the nephews, or heirs, do not even diſpoſe of them very cheap to a broker, in whoſe ſhop they remain a good while before he ſells them for a few ſhillings profit. I am apprehenſive, that many of thoſe portraits, which have been very dearly paid for, and which I have ſeen in the exhibitions of the Royal Academy, will have met with the ſame fate, before half the next century is elapſed, though they have been admired, and came from the hands of artiſts, who now are called eminent. Pope, when he flattered his friend Jarvis with long duration of his portraits, and propheſied him,

Bloom in his colours for a thouſand years,

did not expect that the painter and his portraits would be ſo ſoon forgotten, and their value ſo much lowered, within forty years after his death.

Sir

Sir James Thornhill was a painter whom the Engliſh juſtly eſteem, though the abbé le Blanc ſays [1], "that nature had refuſed him genius, and that a connoiſſeur would be puzzled to decide, not in what part the painter excelled, but what it was in which he was leaſt faulty." The abbé pays in the ſame breath but a very indifferent compliment to the Engliſh, when he ſays of ſir Godfrey Kneller, that this German ſhewed his judgment in chooſing England for his place to exerciſe his talents in, it being the only country where he could poſſibly gain ſo much credit and honour; for no where elſe would the name of a painter have been beſtowed upon him. However, though the abbé ſpeaks much truth in many parts of his letters, yet his deciſions are not greatly to be depended upon, when the livelineſs of his temper gets the better of him, and when his partiality for his own country biaſſes his judgment in favour of the French. Sir James Thornhill has undoubtedly merit, though it ſeems to be acknowledged, that before the American Mr. Weſt, England had nobody who could be ſtyled an eminent hiſtorical painter. Comparing the price of the labour of portrait-painters, ſuch as Kneller and Vanloo, with that

[1] Letters on the Engliſh and French Nations, vol. i. let. xxiii.

which

which was paid to Thornhill, it did, indeed, reflect no great honour upon the Engliſh at that time, that they rewarded ſo indifferently the merits of their own countryman. He received only two pounds ſterling for a ſquare foot, when he painted the dome of St. Paul. Hogarth, who married his only daughter, againſt the conſent of her father, was certainly an original, and a maſter in his art of drawing caricatures, which he himſelf uſed likewiſe to engrave. Le Blanc acknowledges, that he was a man of genius in his way, but he will not pronounce him to be a painter. Since Hogarth's time, of whom the Engliſh have reaſon to be proud, the taſte for caricatures in England has increaſed amazingly; probably becauſe it gratifies to a high degree that turn for ſatire, which is prevalent among the generality of the nation, and which delights more in that which is overdone, than in that which ſhews refinement, pointed delicacy, and real wit.

Sir Joſhua Reynolds, who is at the head of the Royal Academy, and their preſident, muſt be pronounced to be the firſt painter in England at preſent, and at the ſame time the greateſt in his art, which this iſland ever produced. Mr. Horace Walpole is of opinion, that Italy has not at preſent any painter, who can pretend to

rival an imagination ſo fertile, and that the attitudes of his portraits are as various as thoſe of hiſtory. Indeed, freedom and boldneſs ſeem to be the two principal characteriſtics of ſir Joſhua's pictures. Horace, when he compares poetry and painting, ſays of the latter, that ſome pleaſe more on ſtanding near, and others on keeping a longer diſtance,

. . . Erit, quæ, ſi proprius ſtes,
Te capiet magis; et quædam, ſi longius abſtes.

The latter ought to be ſaid of ſir Joſhua. As to his colouring, much has been advanced againſt it, and as it is ſo little durable, a perſon might be inclined to think, that the painter did not care whether his paintings came down to poſterity or not. However, the engraving of his works, will, in prints, preſerve the merit of them.

Mr. Weſt's colouring is very ſuperior to that of the preſident, and he is, undoubtedly, the ableſt hiſtorical painter at preſent in England, though by birth an American. It is this branch of painting to which his genius ſeems wholly to lead him; and it is much to his credit that he has laid aſide portrait painting, to follow the bent of his talents, and that he ſacrifices to hiſtory only, when the

former, perhaps, would be more conducive to his intereſt.

Mr. Gainſborough[2] is juſtly eſteemed an excellent landſcape painter, and as one whoſe portraits bear the ſtrongeſt likeneſſes. I am inclined to think, that ſome of his paintings will be much ſought after, and, perhaps, in time, fetch, in proportion, a higher price, when they paſs down to poſterity, than any of his contemporaries.

Mr. Barry, the profeſſor of painting to the Royal Academy, is a painter of decided merit. It was he who executed in ſo maſterly a ſtyle, that ſeries of pictures in the great room of the ſociety of arts which I before mentioned. His reſidence in Italy has been of great advantage to him, in regard to his profeſſion, and he has made himſelf known as an ingenious writer, relative to the ſtate of the arts in England[3].

I could add to theſe few, many more reſpectable names of painters, now living on this iſland, who are well and deſervedly known in their profeſſion; but it is not my intention to give a liſt of them. Beſides, as formerly Tillemans,

[2] Since dead.

[3] An Enquiry into the real and imaginary Obſtructions to the Acquiſition of the Arts in England. London 1775. 8vo.

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Monami, Watteau, Arland, Dahl, Zincke, and many others, who excelled in the art of painting in England, were foreigners, ſo it is the ſame at preſent. Zoffani, Loutherbourg, Rigaud, Cipriani, Angelica Kauffman[4], and many more, are foreigners, who, therefore, cannot come under the deſcription of Engliſh artiſts. Neither do I intend to inſert here a catalogue of the principal works of the preſent Engliſh painters. Their number is not great; and Mr. Green, in his Letter to Sir Joſhua Reynolds, which I have before quoted, ſays, "[5] It is with no pleaſure that I enter into a recapitulation of the labours of the Engliſh ſchool, as they are known to be ſo few; it is the leſs pleaſant, when I am not impowered to hold them all forth as inſtances of national patronage." He likewiſe complains bitterly, that the Houghton collection of pictures was left to be bought by the empreſs of Ruſſia for forty-two thouſand pounds; and he aſſerts, "that the omiſſion of ſeizing the opportunity of buying the whole of that capital collection, and depoſiting them in the principal apartments of the new buildings in Somerſet-place, was loſing the only oppor-

[4] She has left England ſince.

[5] Page 46.

tunity

tunity which England ever had of forming a ſchool of the art that could yield the conſequence, and the uſes ſuch an eſtabliſhment ought to poſſeſs, whereby its ſtudents might be benefited, and the inſtitution become truly reſpectable." Indeed, if this was the only opportunity which could ever occur, it is much to be lamented, that it was loſt either by neglect or by overſight.

The limits which I have preſcribed to myſelf in compoſing this work, prevent me from being circumſtantial in relating the ſtate of the various branches of painting. Miniature is ſtill in good repute, and many pretty pictures of this kind, are to be ſeen in the annual exhibition of the Royal Academy. Zincke from Dreſden, who diſtinguiſhed himſelf ſo much in enamel painting in England, and who died in 1767, is ſaid not hitherto to have been excelled. Mr. Hunter, who is certainly very great in this branch of painting, and outdoes Zincke by far in the ſize of his enamel pictures, came over to England not many years ago; but, I am ſorry to ſay, he did not meet with that encouragement he expected, and to which he thought himſelf intitled.

As the Engliſh are very fond of painted windows

dows, ſo they have of late years beſtowed much pains on this kind of painting. I have before mentioned, in ſpeaking of the Engliſh univerſities, that ſome colleges have been lately ornamented with this ſort of painting, executed in a new ſtile, which is by ſome highly admired; while others have thought the taſte for this kind of painting rather whimſical, and neither ſo beautiful, nor ſo ſtriking, as it is thought to be by its admirers.

Drawing and painting in water-colours are very common in England. Many perſons do it for their amuſement, others procure themſelves a ſubſiſtence by it. There are numbers of drawing maſters in London, who either give leſſons, or keep ſchools for inſtruction, where young people may be taught, at a very moderate expence.

Whether a late invention, by which pictures are ſaid to be copied in oil colours, by a chemical and mechanical proceſs, be really ſuch, and of that importance which is given out, it is impoſſible for me to decide, ſince the method by which the copying is performed, is kept a great myſtery. It ſeems not hitherto to have met with that ſucceſs, and that encouragement, which it would deſerve, if the invention were

really ſuch, as it is ſaid to be by thoſe who are in the ſecret.

There have been many inſtances in England, wherein painters, either on account of their real, or pretended merit, have been raiſed to the honour of knighthood.

ENGRAVING.

ENGRAVING.

THIS art is ſo nearly related to that of painting, that I cannot help mentioning it here in immediate connexion with it. It is that which multiplies the works of painters, makes them more common, and gives them a kind of immortality. It is to be regretted, that this art, of which the Germans juſtly claim the firſt invention, was not diſcovered till about the middle of the fifteenth century; or elſe, how many repreſentations of maſter pieces of antiquity, by celebrated painters, ſtatuaries, and architects, which were ſingle originals, and now long ago deſtroyed by all-devouring time, might have gone down to the lateſt poſterity! The Engliſh were formerly very much behind in this art; but they have in later years greatly raiſed their reputation in it, though it muſt be owned that the principal artiſts are foreigners, or of foreign extraction. To prove this, I need only mention the names of Bartolozzi, Ravenet, Grignion, and others. The Engliſh, however, have many of their own, who do honour to this

art, and to their own names. I could give a catalogue of no inconſiderable length, if it were conſiſtent with the limits which I have preſcribed to myſelf in this work. Ryland, who by applying his ingenuity and his art to criminal purpoſes made his exit at Tyburn, was certainly very eminent in his profeſſion. A Strange, a Sherwin, a Collier, a Heath, a Taylor, are undoubtedly engravers of merit, as are ſome others. The Engliſh have likewiſe excelled in what is called *mezzotinto*, united with etchings; but, as it is ſaid, formerly more ſo than at preſent.

French prints have been thought ſuperior in execution to the Engliſh; but the period, perhaps, is not far diſtant, when they will be equal, if not even have the preference. The trade which is carried on with Engliſh prints is very conſiderable, and begins, as I have already mentioned in another place[6], to make a branch of commerce of no ſmall importance. That the number of thoſe who earn a ſubſiſtence by being employed in the art of engraving, conſiſts not of a few, may eaſily be gueſſed from the number of prints and engravings which appear, either ſingly, or added to books and new publications. Authors, who wiſh to illuſtrate and to adorn their works with maps or engravings;

[6] Vol. i. p. 191.

book-

booksellers, who want to promote the sale of their new publications by copper plates; publishers of monthly magazines, together with the maps and printsellers, procure many an engraver a livelihood. Though capital engravers receive high prices for their labours; yet, the greater part in the profession are paid but very moderately; and it appears to me sometimes inexplicable, how some books and magazines, embellished with copper-plates, can be sold at so small a price as they really are. Some prints which are now and then to be met with in them, are, indeed, elegantly executed, and do honour to the artists from whose hands they came; others are abominable.

Among the many countries, which lay out considerable sums in buying English prints, Germany is not the last. I know, from very good intelligence, that quantities of them are sent from hence, and that some of our rich *dilettanti* will pay oftentimes for an English print, three times the money which it costs in London, when they are told that it is scarce, or one of the first impressions; though, perhaps, the one is as improbable as the other. Caricature prints go likewise in great quantities over to Germany, and from thence to the adjacent countries. This is the more singular and ridiculous, as very few of those who pay dearly for them, know

any thing of the characters and tranſactions which occaſioned ſuch caricatures. They laugh at them, and become merry, though they are entirely unacquainted with the perſons, the manners, and the cuſtoms which are ridiculed. The wit and the ſatire of ſuch prints, being generally both local, are entirely loſt upon them.

A foreigner will frequently meet in England with collections of fine prints, elegantly framed to ornament rooms; and, though this may be reckoned among the luxuries of life, yet I think a well-wiſher to the arts will not be very rigorous in judging of ſuch an expence, even when he views it in a moral light[7]. It is true, this noble art of engraving, is, in many reſpects, much abuſed for very immoral repreſentations; and prints of this kind are in abundance. The art of painting has been always liable to the ſame reproaches; but as prints from copper-plates are eaſily multiplied, and ſpread rapidly, they may of courſe do more miſchief; for, comparatively ſpeaking, paintings of that ſort come only un-

7 One collection of capital prints and paintings, in London, is, at preſent, that of alderman Boydel, which is well worth ſeeing. The acceſs to it is not very difficult, as the owner is an obliging and worthy gentleman, who is pleaſed when ſtrangers and foreigners come to view it.

der

der the eye of a few. Beſides as I have obſerved in another place, the police, in London, is ſo neglectful, that it ſuffers prints to be publicly expoſed at the windows of printſhops, which may put modeſty to a bluſh, and virtue out of countenance. But it is with engraving, as it is with the liberty of the preſs. The abuſes in both are great, but the advantages far greater. Many excellent paintings are by means of this art preſerved from being loſt or deſtroyed by time, by fire or by any other accident; many portraits of eminent men are tranſmitted down to a late poſterity; many views of diſtant towns, of proſpects in remote countries, of ſcenes in life, of memorable events, are brought before the eye of a ſpectator, without his being at the expence and the trouble of travelling; much knowledge is communicated to the lovers of ſcience, of arts, of antiquity, of curioſities, of travelling, by means of prints, of maps, of engraved drawings, by which books are embelliſhed and made uſeful. Indeed, the ancients would be aſtoniſhed, if they could be made acquainted with our modern improvements in regard to arts and ſciences; they would become envious on account of the many advantages which we have over them. I often cannot help thinking, how an ancient ſage would ſtare, if

he were introduced into the ſtudy of one in our time, ſeeing him read with ſpectacles, in printed books, adorned with copper-plates and maps; things altogether unknown to antiquity.

As the art of engraving is ſo valuable, and as it begins to be of conſequence to Engliſh commerce and fame for arts, I wonder that the artiſts who excel in it, are excluded from being members of the Royal Academy. I cannot diſcover any reaſon for an excluſion, except the painters compare themſelves to original authors, and regard the engravers only as their printers. But I own, that a good engraver, in my opinion, is far ſuperior to a middling painter. If engravers of real merit were received as a claſs of artiſts in the Royal Academy, there is no doubt but that it would excite emulation for the benefit of the art.

It deſerves mentioning that the Engliſh laws have ſecured, by act of parliament, to the engraver, the works of his ſkill and induſtry, in the ſame manner as they have ſecured to an author the profits of his pen and his labours. For this reaſon the words *publiſhed as the act directs*, or *according to act of parliament*, are frequently ſeen under prints. In ſome of our German Journals, which give an account of new publications relative to the fine arts, with an air of great

great ſagacity and pretended knowledge, I have ſeen theſe words frequently tranſlated, as if their meaning was, that ſuch prints were publiſhed by the expreſs order of parliament, and therefore had an additional value.

The engraving of ſeals, and of other works in ſteel and in precious ſtones, has been carried from time to time to a greater degree of perfection. Chriſtian Reiſen, a Norwegian by birth, raiſed the art of engraving ſeals very much in England. As to medals, the Engliſh have produced no great artiſts in this branch of engraving, and whatever of this kind is of note has been done by foreigners. Daſſier was a native of Geneva, and Tanner, together with Natter, were both Germans. They reſided for ſome time in England, but meeting with no encouragement, they went abroad again, where they died.

SCULP-

SCULPTURE.

BEFORE Ryſbrack a Fleming, and Roubillac a Frenchman, raiſed this art in England to ſome dignity, it was but little regarded. Le Blanc, who in his Letters frequently aſſumes the air of a great connoiſſeur, though it is ſaid that he in fact was none, ſpeaks of Ryſbrack in a very contemptuous manner[s]. Of Cibber, whom I have already mentioned in another place, he ſays, that he does not deſerve to be ranked among the moſt ordinary ſculptors, though the Engliſh took him to be a ſecond Praxiteles. Ryſbrack, among many other works, executed Newton's monument in Weſtminſter-abbey, which, as I have mentioned in another place, was erected neither by the deſire, nor at the expence of the public, but by Mr. Conduit, who married Newton's niece. Before Ryſbrack got into repute, he was employed by Gibbs the architect, who, as Mr.

[s] Vol. i. let. xxiii.

Wal-

Walpole relates, paid to the Flemiſh artiſt, only five and thirty guineas for works that he had finiſhed, out of an hundred which he had taken himſel Ryſbrack, however, ſoon got rid of this kind of oppreſſion, and acquired by his works great fame and emolument. Roubillac, who left ſo many fine pieces of ſtatuary behind him, and Scheemacker, who executed Shakeſpeare's monument in Weſtminſter-abbey, were his contemporaries and his rivals.

This abbey is ſtill the principal theatre of ſculpture in England, and it was Ryſbrack who introduced there a better taſte, than that which had prevailed before. Buſts and basreliefs became the faſhion, which latter have received an addition from ſcenical repreſentations. Theſe, if the monuments are low, ſuffer much by the hands of the populace and children. Thus many a genius on Newton's monument has loſt a limb, or is elſe disfigured; and the monument for major André, who was executed as a ſpy by the Americans, had been opened only a few months to public view, when one of the principal figures had already loſt its head, and the work was otherwiſe damaged. In the abbey, room for monuments begins to be wanting, whilſt the walls of St. Paul's ca-

thedral remain bare; for, as I have obſerved in another place, many are interred here, and monuments erected to preſerve their memory, who never had any juſt claim to ſuch an honour. A grave in any church-yard, and a common tomb-ſtone might have been quite ſufficient for them, without crowding the tombs and the walls of the abbey, ſo as to puzzle the grave-diggers, in finding room without diſturbing the aſhes of others, and to force the ſculptor to confine his art in a dark corner, or within a ſmall ſpace of the wall, or on the ſide of a window.

There are ſculptors and ſtatuaries enough in England, and particularly in London; but their merits, in reſpect to their art, are generally not very great, though a perſon that perambulates London, may, perhaps, meet with a yard in which the ſculptor has diſplayed his works, and where the paſſenger is entertained by a collection of gods, men, and beaſts, to whom the art, ſuch as it is, has given an inanimate exiſtence. Carlini, by birth an Italian, who worked ſome time for the late king of Pruſſia at Sans Souci, but has reſided above twenty years in England, Nollekens, Wilton, Bacon, and Moore, are, perhaps, at preſent,

preſent, the principal artiſts who do credit to the art of ſculpture in England.

I may place under this article the works of that art which goes under the technical name of *Plaſtick*. In this reſpect, the ſkill of the Engliſh, in founding ſtatues and figures from any kind of metal, is ſaid not yet to have arrived at any great perfection; but their works of ornament, in what is called *papier maché*, and thoſe carved in wood, are in general exceedingly good. The earthen ware, the compoſitions, and the imitations of works of antiquity, of a Wedgwood and Bentley, exceed every thing in its kind; they are well known abroad, and admired by the curious. A well drawn up catalogue, of cameos, intaglios, medals, and bas-reliefs, with a general account of vaſes and other ornaments, after the antique, made by Wedgwood and Bentley, and ſold at their warehouſe in London, has been publiſhed many years ago; and I cannot but adviſe a curious and inquiſitive ſtranger, or foreigner, not to neglect going to ſee theſe elegant productions of a manufactory, which, hitherto, in its kind, has not its equal. The collection of cameos and intaglios made and ſold by Taffie, in Leiceſter-fields, deſerves likewiſe the attention of a lover of the arts.

His

His impreſſions, which are ſaid to amount to nearly fourteen thouſand, are made, from the originals, in ſo neat a ſtile, that the very glaſs compoſition in which they are taken, is ſtained in ſuch a manner, that it reſembles the colour of the originals.

ARCHI-

ARCHITECTURE.

INIGO Jones, and after him ſir Chriſtopher Wren, have corrected the taſte of the Engliſh in regard to architecture. They endeavoured to introduce the chaſte and good taſte of the Greeks of old, from whom it came into Italy and ſome other countries; but they found that this was a difficult undertaking. Sir Chriſtopher experienced many diſagreeable things, which originated in a propenſity to a bad taſte in architecture, then prevailing among his countrymen. Of Vanburgh, who after ſir Chriſtopher excited moſt attention, it is ſaid, he built without taſte, and that his erections are very heavy. For this reaſon a wit made that well known monumental inſcription for him, in which he calls on the earth to lie heavy on him [9]. It ſeems, however, as if juſtice were not done altogether to Vanburgh's talents. James Gibbs was a celebrated architect among the Engliſh; but it is ſaid of him likewiſe, that moſt of his erections are taſteleſs, and have nothing either attractive or

[9] Lie heavy on him earth! for he,
Laid many a heavy load on thee.

pleaſ-

pleaſing. The Radcliffe-library at Oxford, and St. Martin's church at Weſtminſter, are among his works. The two earls of Pembroke and Burlington patronized the arts in general, and architecture in particular. About thirty or forty years ago, a kind of rage for Chineſe architecture broke out, which was frequently joined to a Gothic taſte. Luckily, this folly, together with that of furniſhing houſes in the Chineſe way, has ſubſided.

There are here and there many good modern buildings to be met with in London; but they are too often hid between other houſes, or in a place where they do not preſent themſelves to the eye to any advantage. The Adelphi buildings, in Durham-yard, were erected not many years ago, and cried up as the fineſt monuments of modern architecture; but the tone has ſince been much lowered.

The principal architects in England, at preſent, are reckoned to be ſir William Chambers, Wyat, Stuart, Payne, Sandby, Dawkins, and the two Adams. Weſtminſter-Bridge is one of the fineſt pieces of architecture in its kind; but, as I have obſerved already in another place, it is the work of Labelye, a Swiſs, who died in the year 1762, at Paris.

Many

Many foreigners, on viſiting this iſland, have found fault with the Engliſh taſte in architecture, and, perhaps, not always without reaſon; but there are certainly many public as well as private buildings, which always deſerve the admiration and the eſteem of any one who is unprejudiced, and who knows ſomething of the architectonical art. Though, perhaps, the manſion of the lord-mayor is a building which does no great credit to its architect, yet there are cloſe by, the Royal-Exchange, and ſtill nearer, St. Stephen's church, which cannot but give ſatisfaction even to a connoiſſeur. St. Paul's cathedral, notwithſtanding it is ſaid to be an imitation of St. Peter's at Rome, upon a ſmaller ſcale, in which the proportion is neglected, will, nevertheleſs, always be eſteemed a noble piece of architecture. It were to be wiſhed only, that the avenues were conſtructed in conformity to the plan propoſed by ſir Chriſtopher Wren, for the rebuilding of London, after the great fire.

Among the fine country-ſeats of the nobility and the wealthy, which are ſcattered over the whole kingdom, many are to be met with, which ſhew a good taſte, and are very convenient and ſplendid. There are, beſides the

Vitruvius Britannicus, many modern books with neat engravings, on which the principal country-ſeats, and other buildings, which are worth ſeeing in England, are repreſented. Such country-ſeats are generally furniſhed in a ſplendid and coſtly ſtyle; they are kept not only within, but even in their avenues, extremely neat and clean. Some French authors have preferred, in their writings, the *chateaux* and villas of their country to thoſe in England; but I confeſs, that I am of a contrary opinion. As to the neatneſs, cleanlineſs, and elegance of ſuch rural ſeats, no one who has ſeen both thoſe in England and in France, will heſitate to give the preference to the former. The parks, the gardens, the lawns which adorn them, and which ſo carefully, and I may ſay expenſively, are kept in order, give them even at firſt ſight, a ſuperiority and preference to thoſe in France. It is but a few years ſince I traverſed, during the ſummer months, France from Calais as far as Lyons, and from thence into Switzerland. I then had an opportunity of ſeeing many of their *chateaux* and villas, both within-ſide and without; but, unprejudiced as I am, I confeſs that thoſe which I ſaw in France were not comparable to thoſe of the ſame kind

in England. I could draw, in this reſpect, many compariſons, if the limits which I have preſcribed to myſelf would admit of it.

The modern way of building dwelling-houſes in England for the middling claſs of people, differs very much from that which prevailed fifty years ago. The preſent is by no means very durable; but more neat and convenient than formerly. There is much uniformity in the plans, upon which the generality of houſes at preſent are conſtructed. The materials, which are uſed for building, particularly the bricks, are commonly very indifferent; but the houſes are only erected for a certain number of years, which they commonly laſt, and perhaps, a good while longer. Moſt of the modern country-ſeats and villas are magnificent and ſplendid erections, which indicate pomp and luxury; but many of them, it is ſaid, do not contain that old Engliſh hoſpitality and ſimplicity of manners, which are reported in former times to have been ſo conſpicuous in England. The old manſion-houſes in the country, if they are not pulled down and new ones erected in their place, are now let out for boarding-ſchools, or for other purpoſes. There is ſomething venerable in theſe old country-ſeats; and when I have had opportunities of ſeeing, or of being

in them, a ſeries of pleaſing reflexions has preſented itſelf to the mind. Indeed, many of them will lead to contemplations ſimilar to thoſe which occurred to Seneca, when he wrote his eighty-ſixth epiſtle to Lucilius, at Liternum, on the ſpot where Scipio Africanus the Elder concluded his days. The reflexions contained in that letter are very applicable to our modern times; and though the Sybarites of the age may think the epiſtle rather an inſipid one, yet it contains much ſound reaſoning, and ſhews, that the turns which manners, faſhions, and luxury take, are in all ages, in regard to beginning, progreſs, and exit, the ſame. The contraſt between the country manſion of Scipio, and thoſe in Seneca's time, only two hundred and thirty years after, was ſtriking; but of Scipio's humble farm, and of the proud and coſtly villas which, a few centuries afterwards, abounded in Campania and the neighbourhood of Liternum, hardly any veſtiges are now to be found. On comparing the old manſions in England, with the ſplendid country-ſeats of modern times, it requires, by reaſoning from analogy, no ſpirit of prophecy to ſay, what will be, in the end, the fate of luxury and oſtentatious pride.

GAR-

GARDENING.

THE preſent taſte of the Engliſh in gardening is original, and entirely their own. It is ſaid, that among the Chineſe, long ago, their gardens have been laid out in a ſomewhat ſimilar, but very wild taſte. So much has been written upon Engliſh gardening, that it would be very ſuperfluous if I were to give here a circumſtantial account of it. Mr. Horace Walpole, at the end of the fourth volume of his *Anecdotes of Painting*, to which I have already referred more than once, has given an entertaining hiſtory of this modern gardening, and of William Kent its inventor. Mr. Maſon has written an excellent poem, intitled, *The Engliſh Garden*; and I muſt refer the reader, who wiſhes to be more inſtructed on this ſubject, to theſe two authors; and, indeed, there are many others whom he may conſult [10].

[10] For inſtance, Mr. Whatley, in his *Obſervations on modern Gardening, illuſtrated by Deſcriptions.* London, 1770. 8vo.

Kent wanted to make the garden a repreſentation of a landſcape, where, in a ſmall compaſs, a number of objects ſhould preſent themſelves to the eye, without being anxiouſly connected according to rules of order. It was to be a miniature picture of nature, as it is ſeen on the ſurface of the earth. His garden was to be ſomewhat in the taſte of Fauſtus, the friend of Martial, of whom the poet ſays:

. . . . . Rure vero barbaroque lætatur.

The great principles upon which Mr. Kent went to work, were perſpective, and light and ſhade. Beſides, he was of opinion, that nature is averſe to a ſtrait line; which, however, is ſubject to many limitations and exceptions. According to this ſuppoſition, therefore, fountains which ſpout water, compreſſed by art, in ſtrait lines, and caſcades that make it fall perpendicularly, were to be baniſhed from a garden. Little ſtreams or ſmall rivulets, which gently flow in meandering windings, through the unadorned lawn, were adopted, where it could be done, in their place. Over theſe rivulets conſiderable bridges are built; and as the roads in England are not ſtrait, as thoſe in France, but turn ſo often, that a perſon is to walk two miles from one place to another, which in a ſtrait line are only one mile diſtant from each other, no ſtrait

walks

walks are to be ſuffered in a garden, which is to be a repreſentation of the ſurface of the country. Notwithſtanding the ſtrict adherence to a true repreſentation of the country, Chineſe, Greek, and Roman temples in the neighbourhood of a Gothic church; a witch-houſe not far from St. Auguſtine's cave, beſides other foreign curioſities, may be ſeen in Engliſh gardens, to repreſent to thoſe who perambulate them, and will believe it, that this is a ſcene of an Engliſh landſcape in miniature. But to ſpeak ſeriouſly, the Engliſh gardens, in which even the parks may be claſſed, are very pleaſing, and have many charms. The fine gravelled winding walks, which are kept in the beſt order, may ſerve for ſhort promenades in all ſeaſons. On one ſide of them frequently trees, ſhrubs, and fragrant flowers are planted, when on the other, an even lawn, or a ſmooth graſs-plat, delights the eye. A variety of foreign trees, ſhrubs, plants, and flowers, which the Engliſh have collected from all quarters of the globe, and brought to their iſland, contribute greatly to the beauty of their gardens. They have with much care ſelected and propagated thoſe which agree with the Engliſh climate, and can bear the open air through the

year; others they keep in green-houſes during the ſeverer ſeaſon.

In planning and cultivating their gardens, they endeavour to aſſiſt nature, and to diſplay its beauties, if there be any, to greater advantage. Thoſe ſpots, where none are to be found, they endeavour to hide, or place them in the ſhade. In ſome I have obſerved, that fine proſpects were aimed at, ſo as to ſurprize the wanderer with them.

Whoever wiſhes to acquire an idea of the beauties of Engliſh gardens, ought to ſee the Leaſowes, Persfield, Hagley, Painſhill, and Stowe; and, in the neighbourhood of London, Kew, and lord Tilney's ſeat on Epping-Foreſt. On account of fine proſpects, Richmond, and what is called Wooburn-Farm near Chertſey, are worth ſeeing.

We have endeavoured in ſome parts of Germany to imitate Engliſh gardens; but they will never come to the perfection of thoſe in England; for we want the Engliſh gravel to render the walks firm and agreeable; and we want the Engliſh climate, which, on account of its moiſture, keeps the gardens, and the fields, almoſt the whole year round, in a conſtant verdure.

MUSIC.

MUSIC.

I SHALL certainly not enter into a critical diſquiſition of the taſte of the Engliſh with regard to muſic. Dr. Burney has given a hiſtory of this art, and has treated the ſubject in a very ample and ſatisfactory manner. Thoſe, therefore, who wiſh to be informed of the ſtate of muſic in different ages, in different countries, and particularly in England, muſt be referred to his work.

To me it is perfectly indifferent, how the queſtions are decided, Whether the Engliſh have a national taſte in muſic, or not? Whether, if they have any, they owe it to our countryman Handel? Whether the muſic of the Engliſh be a dialect of the Germans, or of the Italians? It is ſufficient for me to ſay, that the Britons love muſic, and the North-Britons more than their Southern neighbours. The Scotch, indeed, are unable to pay for their entertainment large ſums of money to German and Italian muſicians, like the Engliſh; but they have a kind of national muſic of their own

own which is not diſagreeable, and their airs and ſongs are often lively and melodious.

It ſeems at preſent to be a part of female education, to have the girls inſtructed in muſic, if the parents think they can afford it. Few, however, acquire ſufficient ſkill to play well; and the little which they have learnt, they generally forget again, as ſoon as they are provided with huſbands. For too many ſeem to be of opinion, that marriage is the chief end of education, and that this being obtained they need not trouble themſelves with the acquiſition of new accompliſhments, or even with retaining thoſe which they might, in ſome degree, have acquired. Some exceptions, indeed, are to be made to this aſſertion; but they are not very numerous.

A lover of muſic may be entertained in London with many public and private concerts. Thoſe at Vauxhall and Ranelagh I have already mentioned. Muſical ſocieties are likewiſe formed, ſuch as *the Anacreontic*, *the Society of Ancient Muſic*, *the Catch-Club*, &c. Some *dilettanti* have eſtabliſhed clubs, where they regularly meet on fixed evenings, to amuſe themſelves with inſtrumental muſic, or with ſinging, naturally accompanied with drinking. When feaſts, or great dinners are given in taverns,

verns, ſome of the company entertain, after dinner, the reſt with ſongs, or even public ſingers are occaſionally invited for ſuch a purpoſe. Sometimes in private companies, even of the better ſort, after ſupper, a ſong, perhaps, will be ſung by a gentleman or a lady, in a very entertaining manner, though it will happen that voices obtrude themſelves, which produce ſymptoms of ear-ach. The ſtreets of London, not altogether for the honour of the police, abound in ballad-ſingers of both ſexes. Many ill-looking fellows, and many tattered ſyrens, ſing their ſilly ſongs, and ſoon gather a croud around them, which contains very dexterous hands, that ſearch the pockets of thoſe who are enchanted by the charms of the ſong, or of the female ſingers.

The church-muſic of the Engliſh is but indifferent, when compared to that in many parts of the continent. The Diſſenters have not even ſo much as organs, and they often ſing their pſalms not in very pleaſing melodies. In epiſcopal churches organs are generally to be found; though many in the country, nay, even ſome churches in London, are without them. Sometimes a ſet of people, a little inſtructed in ſinging, make up the want of an organ on Sundays. The chanting in cathedrals, in ſome college-

college-chapels in the two univerſities, and in a few others, where choriſters are trained and kept for that purpoſe, is not equal to what I have heard of the kind on the continent: it is too monotonous, and ſoon becomes tireſome. However, that grand church or ſacred muſic, which, for ſeveral years paſt, has been performed in the beginning of the ſummer, in Weſtminſter-abbey, has, perhaps, never had its ſuperior in any country. In St. Paul's cathedral, and in the Foundling-hoſpital, for the ſake of promoting charitable donations, great muſical performances take place annually, which conſiſt moſtly of ſome compoſitions of Handel; and as the admittance is paid for, the ſums collected are conſiderable. During the time of Lent, ſacred oratorios are performed more than once a week, on the two London theatres, to numerous audiences, where a friend to good muſic, and who even can judge of it, will not repent his attendance.

Though it is thought by foreigners, that the Engliſh language is not the beſt adapted to ſinging and melody, yet Engliſh operas are compoſed and repreſented on the ſtage, and ſome not without ſucceſs, ſuch as *Artaxerxes*, *Love in a Village*, and the *Duenna*. But none of them is oftener brought out than the *Beggar's Opera*,

Opera, which was originally written with an intent to ridicule all operas. The good reception it always meets with, is not owing to the muſic to which it is ſet, but to the ſcenes it repreſents, which are particularly adapted to the taſte of the generality of that ſort of audience which then attends the theatre, and reliſhes, in a high degree, ſuch kind of repreſentations. Upon the whole, it may be ſaid, that as the Engliſh, to their credit, prefer nature and truth to improbability and bombaſt, the operas, which, by ſome of their beſt writers, particularly by Addiſon, are ſo juſtly ridiculed, have not met with great encouragement. There is, indeed, an Italian opera ſupported in London, at a very great expence, by ſubſcription; but as it is the only one in Great Britain and Ireland, ſo it is certain, that by far the greateſt number of ſubſcribers laviſh their money becauſe it is the faſhion, and not becauſe it is their taſte, or contributes much to their pleaſure and entertainment. Many foreign ſingers, fidlers, and dancers, are extravagantly paid; and, if they are the leaſt frugal, they are enabled to retire to their own country, where they may live in affluence, enriched by Engliſh money. As I am convinced, that the greateſt number of thoſe who conſtitute the audience at the opera, do

either not at all underſtand the Italian language, or at leaſt very imperfectly; it is eaſily to be conceived, that they pay very dear for being tired, and very little entertained. Lord Cheſterfield, though he underſtood Italian, ſays, nevertheleſs, "Whenever I go to an "opera, I leave my ſenſe and reaſon at the "door with my half guinea, and deliver my-"ſelf up to my eyes and my ears[1]."

Thoſe who are muſicians by profeſſion, and who earn part of their livelihood by teaching, have ſeen formerly, as it is ſaid, better times than at preſent. I have heard of ſome receiving a guinea, or half a guinea for a leſſon, who now, perhaps, muſt be content with five ſhillings. Nay, thoſe that had acquired a kind of celebrity, kept their carriages to wait on their ſcholars, as is the caſe, in theſe days, with ſome hair-dreſſers, who are in high vogue. Muſicians of note are frequently called to private concerts of the rich, where they receive four or more guineas for a few hours playing; I, however, have reaſon to think, that this kind of liberality is at preſent ſomewhat leſſened. The moſt eminent in their profeſſion, as muſicians or ſingers, have beſides a cuſtom to give concerts at Free-maſon's hall, or at the

[1] Letters to his Son. Vol. iii. Lett. 237. p. 257.

Rooms

Rooms in Hanover-ſquare, or in the Little Theatre in the Hay-market, or in ſome other place, where the admiſſion tickets are half a guinea each. The emoluments ariſing from ſuch performances are their own. Theſe kinds of charitable contributions, under which the public is laid, are called benefits, and produce ſometimes pretty handſome ſums of money to thoſe who partake of them. They amount, deducting all the expences, perhaps, to an hundred and more guineas. It might be ſuppoſed that, in England, people in a muſical line, if they are eminent in their profeſſion, have an opportunity of acquiring ſome fortune, or at leaſt a ſufficient income to live upon; but the caſe is generally the reverſe. Several of the principal German and Italian muſicians in London, I have known to live in a moſt deranged ſtate of their finances; they were involved in debt, and died wretchedly poor. It is very probable, that an inconſiderate and extravagant manner of living, was the cauſe which produced this effect. A fund for decayed muſicians has been inſtituted, which I preſume to be conſiderable, as among other ſources for its increaſe, no ſmall ſhare of thoſe great ſums which have been raiſed by the grand muſic

in Weſtminſter-abbey, has been appropriated to it.

England has, within the latter half of this century, produced ſome eminent men in regard to muſical compoſitions; but far the greater part of thoſe excellent muſical works, which, within this ſpace of time, have appeared in London, were compoſed by foreigners, Germans and Italians. It is almoſt incredible what a number of new muſical pieces, from time to time, make their appearance, and are expoſed for ſale in muſic-ſhops. They are bought eagerly at firſt, but ſoon get out of faſhion, to make room for thoſe that follow next. Thoſe who compoſe ſuch muſic find it very profitable, if their compoſitions meet with ſucceſs. Not a great many ſheets of new muſic are bought for half a guinea, and the compoſer is frequently very well paid for his copy. The property of ſuch kind of compoſition is ſecured to the owner by law, in the ſame manner as literary property, or as the copper-plate to its engraver.

England is famous for fine muſical inſtruments, and the beſt of them in regard to harpſichords, piano fortes, guitars, and organs, are made by Germans. The reaſons why they

execute

execute work here in a much ſuperior manner to what they do in their own country, are, partly, becauſe being better paid than any where elſe, they can beſtow more time and more pains upon what they have in hand; partly, becauſe they work with the beſt tools, and on the beſt materials.

THE STAGE.

SO much has been written on the Britiſh theatre, in England as well as abroad, that it can by no means be difficult to ſatisfy the curioſity of thoſe who wiſh to be more fully informed. I, therefore, ſhall confine myſelf to a ſhort account of its preſent ſtate, into which I intend to inſert here and there a remark, as occaſion ſhall offer. The beſt and lateſt accounts of the London theatres are to be met with in Colley Cibber's *Apology*; in Davies's *Life of Garrick*, and his *Dramatic Miſcellanies*; in Victor's *Hiſtory of the Theatres of London and Dublin*, which goes as far as the year 1770; in Baker's *Biographia Dramatica*; in Egerton's *Theatrical Remembrancer*, containing a complete liſt of all the dramatic performances in the Engliſh language, which reaches as far as 1788. Dodſley's *Theatrical Records*, or an account of Engliſh dramatic authors and their works, were publiſhed in 1756.

As

As the propenſity of the Engliſh for dramatic performances is ſo great, it is rather to be wondered at, that there are ſo few theatres in London. Properly ſpeaking, there are but two, that in Drury-lane and that in Covent-garden; for the Little Theatre in the Hay-market is only open during the ſummer ſeaſon, when the other two are ſhut. In the year 1786, a new theatre was built near Wellcloſe-ſquare; but ſo many impediments have been laid in its way, that hitherto the proprietors have not been able to obtain permiſſion to act regular plays. The reaſons which have prevented it are very well known in London. In Shakeſpeare's time, no leſs than ſix theatres exiſted in the city, and in each of them plays were performed. Dryden ſays, that the Engliſh dramatical productions of that time are the beſt, particularly in regard to language. There are theatres at Bath, Birmingham, Leeds, Liverpool, Margate, Wakefield, Edinburgh, and in ſome other places in Great Britain, but they do not come up to thoſe in London; and many of them are only open during the ſummer ſeaſon, when they can get ſome London actors and actreſſes. The theatrical ſeaſon of Covent-garden and Drury-lane, is from the middle of September to the beginning of June; and

thoſe months that are between belong to the Little Theatre in the Hay-market, which the late Mr. Foote brought into repute.

The London theatres have nothing attractive on their outſide; but within they are very neat; nay, I may ſay ſplendid and convenient. Beſides the pit and the boxes, there are only two galleries; in Paris I have found five or ſix. The entrance-price into the theatres, conſidering the dearneſs of every thing in London, ſeems to be pretty moderate; and there is even, in Drury-lane, and Covent-Garden, after the three firſt acts of the play are over, admittance for half price, except when a new pantomime is repreſented, on which occaſion nothing leſs than the full price is taken. The playhouſes are generally much crowded, when any thing of note is acted; and it will ſometimes happen, that they fill ſo faſt on their being opened, that numbers cannot be admitted, which ſeems to be a plain proof that more playhouſes are wanted, particularly as theſe two which now exiſt, are ſituated in one part of London only, and cloſe to one another. Before the doors are opened, there is generally for an hour and longer ſuch a crowd, and ſuch a mobbing, that many a one, who, perhaps is inclined to ſee a play performed, ſtays away, becauſe he does not like to be joſtled about for

ſuch

ſuch a length of time, among a multitude, where the leaſt politeneſs is entirely out of the queſtion, and where pick-pockets of all ſorts are extremely buſy. The houſe in Covent-garden is ſaid to hold, when it is full, about fifteen hundred people; and that in Drury-lane about thirteen hundred, becauſe it is ſomewhat ſmaller. The income of an evening, when there is a full audience, is reckoned to amount to about three hundred and twenty pounds. Suppoſing, therefore, that, during eight months in a year, ſix and twenty plays are performed every month, and the income of every evening amounts, on an average, in each theatre, to three hundred pounds, it will make the revenue of both houſes, during eight months, 124,800 pounds. If I reckon the income of the Little Theatre in the Haymarket at 20,000 pounds, it makes the whole 144,800 pounds ſterling. This is, according to our money in Germany, nearly a million of dollars, which the London public contributes annually with pleaſure and eagerneſs, for the ſupport of only three theatres!

The Engliſh, particularly the inhabitants of London, taking ſo much pleaſure in theatrical repreſentations, it is no wonder, that the principal actors and actreſſes find their ſituations

very comfortable; that they are eſteemed, and live in a very decent ſtyle. I know that ſome of the latter have been paid, during the ſeaſon, between twenty and thirty pounds per week; out of which, however, they are to defray the expences of dreſs. Some of the actors have from ten to twenty pounds per week. Beſides, they have generally, in every theatrical ſeaſon, a benefit night, which to ſome, who are eminent in their profeſſion, is worth between two and three hundred pounds. I need not mention that the character of a player has nothing degrading in England, and that thoſe who are at the head of the profeſſion, are rather courted, even by people of rank, and introduced into the beſt companies. In France, they have hitherto denied an actor, or an actreſs, what is called a Chriſtian burial; in England, players are interred with magnificence in Weſtminſter-abbey, on the ſide of kings, when it is paid for.

Since good actors are ſo well paid in England, it is no wonder, that, at preſent, dramatic writers, whoſe works meet with applauſe, ſhould likewiſe earn, in a very ample manner, the fruits of their labour. It is true, that Otway, for his much admired tragedy, *Venice Preſerved*, could hardly find a purchaſer, till at laſt the book-

bookſeller Tonſon gave him fifteen pounds for it; but the times are greatly altered. The author of a play, which meets with tolerable ſucceſs, may promiſe himſelf between four and five hundred pounds, if it is acted a dozen times running. The profits of the third, the ſixth, and the ninth night belong to him [2]. When during the winter of 1786, the comedy *Such Things Are*, was produced on the ſtage, the authoreſs, Mrs. Inchbald, who wrote it, received for the firſt benefit night, if the account then ſtated in the newſpapers be true, an hundred and ſixty pounds; on the ſecond an hundred and ninety; and on the third, an hundred and fifty-five. The copy of the play, as it was likewiſe mentioned in the public prints, ſhe ſold for two hundred pounds. Thus a work of only a few ſheets produced to the writer no leſs than ſeven hundred and five pounds. If ſuch be the reward, it is ſurely well worth while to write a play.

Though the theatre in Drury-lane bears the name of a *Royal Theatre*; yet, it does not differ, in regard to its conſtitution and its ſupport, from the reſt. It is not the king who ſupports

[2] Formerly a dramatic writer had but one benefit. The firſt that had two nights was *Southern*, and the firſt that had three was *Rowe*. JOHNSON's Lives, &c. vol. ii. p. 74.

it, but the whole public, whoſe contributions are far more conſiderable than the expences, which kings and princes are accuſtomed to beſtow on the ſupport of their theatres.

Many traits of the national character of a people may be obſerved in their public entertainments; and it appears to me, as if the Engliſh intended to ſhew that liberty, which they are uſed to glory in, no where more than in their playhouſes. Perſons of high rank, and others of the very loweſt, are preſent; and it ſeems as if the latter were determined to intimate that they were as good as the former. The upper-gallery, which is occupied by the low part of the audience, will oftentimes govern the whole houſe, and the players are under a neceſſity to accommodate themſelves to their whim, and to humour them. It has afforded me now and then pleaſure, when I have obſerved, that the gods, as the company in the upper gallery are called, have been among the firſt whoſe ſenſations have diſcovered ſome of the good things of a new play, and welcomed them with noiſy applauſe. A good thought, or a ſatirical expreſſion, aimed at modiſh follies and vices, has, perhaps, hardly eſcaped the lips of an actor, before the gods have in a moment ſignified their pleaſure by a roar of ap-

probation, and the noiſe of their hands and feet. Nay, the compoſers of new dramas, and the players themſelves, will lay ſnares to catch the applauſe of the upper gallery, in order to balance the judgment of the critics below, in the pit. They call this, in the technical language of the theatre, clap-traps; but it is oftentimes mere chaff that the populace ſuffer themſelves to be caught with.

It is ſaid on the continent, that the Engliſh are more fond of tragedies than comedies. This, perhaps, may have been true formerly, but not at preſent. They ſeem to be given in theſe modern times more to chearfulneſs than melancholy and ſadneſs; and it is certain, that more comedies are performed on the ſtage than tragedies, and that a far leſs number of the latter ſort are written at preſent than formerly. Whether the reaſon of this is, becauſe it is more difficult to court with ſucceſs the tragic muſe than the comic, I will not minutely inveſtigate; but the latter appearing far oftener on the ſtage than the former, ſhews plainly, that the public are more fond of the comic than the tragic, and that, therefore, the managers, for the ſake of profit, entertain the audience oftenеſt with that of which they are ſure that it will fill the houſe moſt. Beſides, I believe

lieve that there is no nation under the ſun, which produces more original characters than the Engliſh, and that, therefore, a comic writer has an ample field before him to gather fruit, with which he may entertain a public that has a great propenſity to ſatire.

Moſt of thoſe who frequent the theatre, go there for the ſake of pleaſure and entertainment. The managers are, for this reaſon, obliged to call in for their aid ſplendid ſcenes, theatrical proceſſions, pantomimes and harlequin, to draw a full houſe, and to increaſe their revenues. This was not only the taſte in Shakeſpeare's time, but it has been always ſo with the greateſt part of a playhouſe audience, ever ſince theatrical repreſentations took place among men. Shakeſpeare found himſelf, on account of the taſte of his countrymen, under a neceſſity to interlard his tragedies with ſome ſcenes of drollery, and to enliven them with witches, with apparitions of ghoſts, and ſpectres. A pedantic critic, who is leſs acquainted with the human heart than Shakeſpeare was, will, perhaps, look upon all theſe things as ſuch of which the poet's tragedies ſtood not in need; but this was nevertheleſs the caſe. Many of the gentlemen and ladies in the boxes, elegantly dreſſed and outwardly adorned as they are, reſemble,

ble, notwithſtanding, their very homely friends in the upper-gallery, who are more taken and pleaſed with the outward ſhew of the repreſentation than with the intrinſic value of a good play. For this very reaſon, among the tragedies of Shakeſpeare, Hamlet, Macbeth, Romeo and Juliet, are thoſe which produce the fulleſt houſes. From motives on the ſame principle, to pleaſe the eye and to fill the theatre, very expenſive pantomimes are exhibited, the firſt repreſentation of which, will coſt, perhaps, ſeveral thouſand pounds. The pleaſure and the aſtoniſhment of the greateſt part of the audience on ſuch occaſions is very great, when apparitions and transformations are exhibited on the ſtage, by the tricks of harlequin, or the wand of a pretended conqueror. The herbs of Pontus, which Virgil's Alpheſibœus[3] praiſes for their power of changing men into wolves, and raiſing the ghoſts of the deceaſed from their graves, could never produce ſuch effects and raiſe ſuch aſtoniſhment.

It has been frequently, and perhaps, not unjuſtly objected to Engliſh theatrical entertainments, that they laſt too long; and that the

[3] Hic ego ſæpe lupum fieri, et ſe condere ſilvis
Mœrin, ſæpe animas imis exire ſepulchris
——vidi, VIRG. Eclog. viii. v. 97.

ſpec-

ſpectators, at leaſt thoſe in the pit and in the galleries, are obliged to remain in their places above four hours together. It is, therefore, the more neceſſary to keep the ſtage, during that time, always buſy, and that the dramatic writers ſhould introduce as much variety in their plays, and multiply the ſituations in them, as much as poſſible. It is, indeed, very viſible in the theatres in London, that the eyes and the thoughts of the generality of the ſpectators wander much about; that they begin to yawn, and forget the play. For this reaſon, good humour is to be kept up between the acts, by means of ſongs, dances, proceſſions, and things of that kind. I have obſerved, that this was neceſſary even in many of Shakeſpeare's plays, to prevent drowſineſs among the audience; though perhaps a Garrick, a Woodward, or other principal actors, endeavoured to render them pleaſing.

Engliſh plays, and the writers of them, have been frequently blamed for a great neglect of the three unities ſo ſtrongly enjoined by Ariſtotle; and Shakeſpeare has been particularly cenſured on this account. But defenders have not been wanting, who have pleaded Engliſh liberty, and that their dramatic writers were not ſubject to the laws of the Stagirite. Indeed,

deed, it ſeems as if the unity of action was the firſt and the principal dramatic law, which a dramatic writer, in regard to the three unities, ought never to tranſgreſs; though he may, without much blame, deviate in ſome degree from the two others, in a manner not much to be perceived. I do not know, whether the violation of truth, upon which the law of the three unities is ſaid to be founded, can be greater, or the confidence in the deception of the ſpectators of the play be more ſtretched beyond the proper bounds, than when the ſcenes are ſhifted ſo often; when ſometimes a private room, ſometimes a priſon, ſometimes a public place, and a variety of other ſights, are brought before an audience, which does not change its place. It ſuppoſes a total want of critical obſervation among all the ſpectators, to think that not one of them, when he ſees a play performed, in which the three unities are ſtrictly obſerved, ſuch, for inſtance, as Addiſon's Cato, ſhould not find it pleaſant to hear the old Romans, repreſented there, ſpeaking in elegant Engliſh blank verſe; or ſmile when he ſees, as I have done more than once, the grave Cato before him, in a modern wig, and white ſilk ſtockings, or Porcia in an elegant cap, made

up

up after the neweſt faſhion. If we, without any complaint, can put up with theſe deviations from truth, if we do not deſire a unity of language, of dreſs, and an hundred other unities, which hiſtorical truth might require, why ſhould we, on ſeeing an excellent play of Shakeſpeare's, or of any other good dramatic writer, performed, be angry, becauſe the three unities, preſcribed by Ariſtotle, are not ſtrictly adhered to. The Engliſh, who like to be unſhackled, may certainly ſay many things againſt this cenſure of their plays, which have ſome reſemblance to their modern taſte of gardening.

Whether the Engliſh or the French theatre has the preference, is a queſtion, which I am very far from deciding. I have ſeen ſome plays performed on the French ſtage at Paris and at Lyons; but as I ſhould nót attempt to judge even of the Engliſh ſtage, which I have often frequented, ſo ſhould I much leſs venture to give my opinion of the French, of which I have ſeen but little. Lord Cheſterfield, who is looked upon as a connoiſſeur in theſe things, may do that which I dare not. He gives the French theatre the preference before all the reſt in the world, and conſequently, before the Engliſh alſo. He expreſſes himſelf thus very

empha-

emphatically, "There is not, nor ever was, "any theatre comparable to the French [4]". In another place he ſays, "I could wiſh there "were a treaty made between the French and "Engliſh theatres, in which both parties ſhould "make conſiderable conceſſions. The Engliſh "ought to give up their notorious violations "of all unities; and all their maſſacres, racks, "dead bodies, and mangled carcaſſes, which "they ſo frequently exhibit upon their ſtage. "The French ſhould engage to have more ac-"tion, and leſs declamation; and not to cram "and crowd things together, to almoſt a degree "of impoſſibility, from a too ſcrupulous ad-"herence to the unities [5]."

The Engliſh ſtage has been blamed, particularly during the reign of Charles II. for being exceedingly licentious; but it has been, in this reſpect, much reformed; though there occur frequently ſuch expreſſions and double entendres as may put modeſty to the bluſh, which, however, ſeem not to be diſliked by the majority even of female ſpectators, who either beſtow a ſmile upon them, or hide their titter behind their fans. Lord Cheſterfield aſcribes the merit of this reform to the good example of the

[4] CHESTERFIELD's Letters, vol. iii. p. 71.
[5] Ibid. p. 254.

French

French theatre; and Mr. Hume ſays, "The "Engliſh are become ſenſible of the ſcandalous "licentiouſneſs of their ſtage from the exam-"ple of French decency and morals [6]."

There are plenty of new plays, and ſometimes very excellent ones, which appear from time to time; but, as I have before obſerved, comedies are more numerous than tragedies. French plays are frequently tranſlated, and many who write for the ſtage take very liberally from French dramatic authors. In France, they ſometimes take the ſame liberties with Engliſh plays; but, I believe, not near ſo frequently as is done in England. It appears to me rather remarkable, that the Scotch have none among their authors, who have ſhewn great talents for theatrical productions. Whether this be owing, as I have heard it aſſerted, to their more rigid education as Preſbyterians, or to any other cauſe, I am unable to determine.

Riccoboni [7], who beſtows ſo much praiſe upon the Engliſh ſtage, ſays of the actors, that they are far ſuperior to thoſe of France and Italy. This may be true in national plays, or ſuch as relate to Engliſh tranſactions and man-

[6] Hume's Eſſays, vol. i. p. 120.

[7] Account of the Theatres in Europe, p. 176.

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ners; but I doubt very much the truth of this aſſertion, when it is applied to the performing of plays where the ſcene is not in England, or when the play is tranſlated from another language, particularly if it be a tragedy. It is very true, that the Engliſh have had many excellent actors and actreſſes; but the generality of them are but indifferent. Dr. Burney, when he ſaw a play performed at St. Omer's, even by a ſtrolling company, does not heſitate to praiſe French actors at the expence of thoſe of his own country. He ſays of them which he ſaw, "They ſeemed much more at their eaſe, "and appeared more like the characters they "were to repreſent, than thoſe on the Engliſh "ſtage, who, except a few of the principal ac-"tors, are generally ſo aukward and unnatural, "as to deſtroy all illuſion." I have ſeen inſtances in London, where players were raiſed in the opinion and eſtimation of the public, without much merit, merely becauſe ſome, who pretended to be judges in theſe matters, though in fact they were not, cried them up as the moſt excellent in their profeſſion. The multitude, as is generally the caſe, good naturedly, did not trouble themſelves with inquiring into the truth of what they were told by theſe ſuppoſed judges, and players thus acquired a name,

who, without ſuch kind of puffing, would have remained in that obſcurity to which they were originally deſigned. It ought, however, to be ſaid, in praiſe of Engliſh players of both ſexes, that they commonly have learnt their part extremely well, and give very little trouble to the prompter. The declamation of ſome is excellent, of others middling, and of many very indifferent. Though the action of the generality is, as Dr. Burney deſcribes it, in the paſſage which I have juſt quoted; yet there are likewiſe ſome who do perfect juſtice to the characters which they repreſent, and whoſe action is natural, eaſy, and well adapted. I never ſaw a greater maſter in this reſpect than Garrick was. No man, I believe, had the features of his countenance more at his command than he had, to adapt them to almoſt every ſituation of character; and nobody underſtood the language of the eyes and the mien better than him; he was completely maſter of the mimic art. I, therefore, have often wondered, why the Engliſh thought it an honour to call him the Engliſh Roſcius. The Roman Roſcius ſpoke, according to the cuſtom of the ancient actors, under a maſk[s];

[s] Cicero ſays, therefore, "In ore ſunt omnia. In eo autem "ipſo dominatus eſt omnis oculorum: quo melius noſtri illi "ſenes, qui *perſonatum, nec Roſcium quidem*, magnopere lau"dabant." Cic. de Oratore, lib iii. c. 59.

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he conſequently could never appear to that advantage upon the ſtage, which Garrick did, even if he had poſſeſſed all the talents of the Engliſh actor.

The decorations of the theatres are ſplendid, and the dreſs of the actors very becoming. As many ladies appear in the boxes, to ſee and to be ſeen, the illuminations of the playhouſes are fine, which I found quite the reverſe at Paris, as if the Pariſians were aſhamed to ſhew their theatres, which, at preſent, are worth ſeeing. The Engliſh orcheſtra is well attended, and the muſic by no means bad. The new prologues and epilogues are generally full of wit and humour. To condemn a new play for the firſt time in a tumultuous manner, is, at preſent, not very common, though I have ſeen inſtances wherein it was done. I have mentioned in another place, that a cenſor-office in regard to the preſs, where a ſingle perſon, or a whole committee, armed with authority from government, decides whether a manuſcript may be printed or not, is unknown in England; but, in regard to the repreſentation of dramatic works, there exiſts an office of this kind; for the lord chamberlain is to examine every new play, before it be repreſented the firſt time; and if he thinks it inadmiſſible, he may forbid its being brought upon the ſtage, though

he cannot prevent the printing of it. I have heard, likewiſe, complaints againſt ſome managers of the theatres, who will ſometimes act the part of theatrical tyrants, and uſe dramatic writers rather deſpotically, when they offer their new works to them for repreſentation. It is ſaid, that they will, now and then, reject them in a pretty arbitrary manner; though it may be ſuſpected that ſome authors, from a natural predilection for their own productions, will think themſelves ill uſed, when the manager had good reaſon to decline their offers.

Viſiting the theatre is, at preſent, in England, no diſgrace to any body. Playhouſes are more frequented now than they were ever before. This renders them ſo very profitable to managers and players. They are, at preſent, more productive than they were in Garrick's time. It is even not looked upon as an offence againſt decorum, to ſee clergymen there, ſome Methodiſts and rigid Calviniſts perhaps excepted. Nay, ſome clergymen, belonging to the eſtabliſhed church, will write plays to be acted for the entertainment of the public. Formerly it was not ſo. "In Dryden's time," Dr. Johnſon ſays,[9] "the "drama was very far from that univerſal ap- "probation which it has now obtained. The "playhouſe was abhorred by the Puritans,

[9] Johnſon's Lives of the Engliſh Poets. vol. ii. p. 47.

" and avoided by thoſe who deſired the charac-
" ter of ſerioufneſs or decency. A grave law-
" yer would have debaſed his dignity, and a
" young trader would have impaired his credit,
" by appearing in thoſe manſions of diſſolute
" licentiouſneſs." The great propenſity of the preſent Engliſh, to ſee plays of all kinds performed; the crowded playhouſes in London; the private theatres, and the ſpouting-clubs, make a fine contraſt with the times in which Dryden lived. It might, perhaps, be wiſhed, for the ſake of morality, that the reſervedneſs and ſerioufneſs of that age were not, as it ſeems, totally given up. Numbers of women of eaſy virtue are to be ſeen within the theatre, and in the avenues leading to them, which contributes not a little to increaſe that immorality which playhouſes are ſaid to promote. Formerly this claſs of females, when they frequented the theatre, were obliged to wear either maſks, or hats with a black crape, and they were not admitted into every part of the houſe. At preſent, they are ſeen in numbers in the boxes, or any diviſion of the houſe, among the reſt of the company, without the leaſt diſtinctive mark, impudence perhaps excepted. Nay, they often give the ton in dreſs, and in an eaſy and free deportment, to thoſe of their ſex who are reputed modeſt; ſo that it is attended with ſome

difficulty to diſtinguiſh innocence loſt, from that which is ſuppoſed ſtill to exiſt.

Beſides the theatres, where regular plays are performed, many are to be found in the outſkirts of London; ſuch as Sadler's Wells, the Circus, Aſtley's amphitheatre, and others, where the audience is entertained with pantomimes, ſinging, dancing, tumbling, horſemanſhip, and things of a ſimilar nature. Theſe theatres afford high entertainment to the lower claſſes of people; but even people of faſhion, and foreigners, go there ſometimes to gratify their ſight, and amuſe themſelves with obſerving what human ingenuity can invent, and what art, joined with aſſiduity, will do to earn a little money, by affording a few hours pleaſure to an idle ſet of ſpectators.

Attempts have been ſeveral times made to have French plays performed in London; but always without ſucceſs. The jealouſy of the national theatres, and the diſlike the people have hitherto borne to the French, are the chief cauſes why theſe attempts have been fruſtrated. I expected, that the late commercial treaty with France would have facilitated the introduction of French players, and their theatrical commodities; but things have hitherto remained as they were before.

PART

PART THE SECOND.

ON THE

STATE OF RELIGION.

ON THE STATE OF RELIGION IN GENERAL.

ENGLAND, ſince the Reformation, has been a country of many ſects. The two principal of them, the Epiſcopalians and the Preſbyterians, have been frequently the cauſe of civil commotions, particularly during the reign of Charles I. Happily, good ſenſe has got the better over old animoſities and prejudices; and though there ſtill ſubſiſts a jealouſy between the eſtabliſhed church and the Diſſenters, yet it does not, at preſent, break forth in open acts of hoſtility and perſecution. The peace is kept, a civil unanimity prevails, and appears at leaſt outwardly. The wiſe principles which government, within this century, has adopted, and the lenient meaſures it has purſued, have undoubtedly much contributed to this; perhaps more than might have been otherwiſe expected, on judging by the

the experience of former times, from the ideas of toleration, and mutual forbearance, which do no credit to the different religious parties, and the generality of their reſpective clergy. It was the more eaſy to render theſe principles, and the meaſures founded upon them, efficacious, as England contains ſuch a variety of ſects; for had there been only two, they would have been continually at variance, and would have attempted alternatively to cruſh each other. The prerogatives and the revenues of the eſtabliſhed church are ſo well ſecured and protected by government, that there is but little fear or danger, at preſent, of its continued duration. The beſt and the moſt enlightened part of the epiſcopal clergy are very tolerant; and though their church does not give itſelf any trouble in making proſelytes, yet it gains more and more ground, becauſe its members enjoy temporal advantages, whilſt the intereſt of the Diſſenters is rather ſinking. The revolutions recorded in hiſtory, which have happened in religion and politics, ſufficiently demonſtrate, that length of time leſſens the authority and value of opinions in churches and in ſtates. The oppoſite parties, when two or three generations are dead, loſe much of their ardour and zeal, particularly, in regard to religion, that ſect which has not

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the advantage of temporal intereſt on its ſide. Polemical writings, to the honour of humanity and good ſenſe, begin to ſink into contempt; and thoſe that were publiſhed a century ago, by the old theological wreſtlers, who fought for the entertainment of their different parties, are long ago forgotten, and ſold by weight, as waſte-paper, for the convenience of ſhop-keepers to wrap up in them,

"Quicquid chartis amicitur ineptis." HOR.

However, though theological publications, at preſent, are not much ſought for, and polemical ones held in a kind of contempt, there are, notwithſtanding, ſome of both, which appear from time to time, but they hardly create any noiſe, much leſs alarm. I remember when, ſome years ago, application was made by the Diſſenters to parliament, to be releaſed from ſubſcribing the thirty-nine articles, that controverſial writings then appeared without number; and another inundation happened, when the *Confeſſional* of archdeacon Blackburn appeared. Fanatical and enthuſiaſtical writings meet with ſucceſs among people inclined that way; and there are more than might be believed, who prefer the myſtical, the marvellous, and the incredible, to the plain, ſenſible, and rational. The writings of our German ſhoe-maker, Jacob Boehm,

Boehm, or Behmen, as he is called in England, have found more than one Engliſh tranſlator, and have paſſed through ſeveral editions. Swedenborg's works have met with ſtill greater ſucceſs, and he may be looked upon as the founder of a new ſect, which holds his writings almoſt ſacred. This proves, that the notion of enlightened times is much to be reſtricted, and to be taken in a confined ſenſe. It falls to the lot of only a few in an age, to be truly enlightened, and in any nation the generality continue much as uſual; the character of the great bulk of mankind remains always the ſame. It is varied only by the different ſhades, which are produced by dark ignorance and a little glimmering of knowledge; by more or leſs glaring vices, and ſome, here and there, ſcattered virtues; by the conſtitution of government, by events, by manners and faſhions, which are more or leſs favourable to the appearance of morality or immorality. On theſe things the character of times and generations depends; and the effect which they produce taints the judgment of the generality of the people, as well as the writings of the age. Many inſtances will occur, in what I am going to mention, about the ſtate of religion in England, which will prove this general obſervation

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to be juſt, and fit to illuſtrate many things which I ſhall relate, in regard to the various ſects, that would otherwiſe appear rather unaccountable.

An opinion prevails abroad, that the generality of the Engliſh care but little for religion; and, upon the whole, thoſe who think ſo, are, perhaps, not much miſtaken. However, after a long reſidence among them, I have found, that the effects, which the doctrines of Chriſtianity are intended to produce in life and in ſociety, are in this iſland, in many inſtances, more viſible, and more frequent, than in countries where more pride is taken in maintaining doctrines which are called orthodox, than in practiſing virtue, and in ſhewing the power of religion in actions which are laudable and uſeful, ariſing from principles and motives founded upon reaſon and humanity. Charity, toleration, and mutual forbearance, in regard to religious opinions, are greater in England than in any other part of the world, the United States of America excepted. The ſabbath-day is kept in England with more outward decency, than I have ſeen in many countries; and in churches and meeting-houſes, outward decorum and ſeeming devotion, are very obſervable, particularly in the country, at ſome diſtance from the metropolis: About London, the public houſes

houſes are on Sunday very full indeed; but the ear of the paſſengers is not ſtruck with muſic and dancing, as is too much the caſe abroad; nor is there card-playing, except that of late ſome houſes of people of quality, at the weſt end of the town, have, on a Sunday, reſounded with muſical concerts, and card-tables have been in uſe. Upon the whole, Voltaire's deſcription of the manner in which the Sunday paſſes in London, contains much truth, when he ſays, "Point d'opéra, point de comédie, "point de concert à Londres le dimanche; les "cartes même y ſont ſi expréſſement défendues, "qu'il n'y a que les perſonnes de qualité, et "ce qu'on appelle les honétes-gens, qui "jouent ce jour-la; le reſte de la nation va au "ſermon, au cabaret et chez des filles de joie [1]."

Let the ſtricter obſervance of the ſabbath-day in Great Britain ariſe from what cauſes it may, there is no doubt, but that it keeps awake an outward reverence for religion. Many of thoſe who make their exit on the gallows in London and in the country, will frequently, juſt before they cloſe the ſcene of life, addreſs the crowd of ſpectators, and, among other things, exhort them to keep the ſabbath-day

[1] Oeuv. de Voltaire, tom. xiv. p. 61. ed. 4to.

holy,

holy, becauſe their neglecting this was, as they ſay, the cauſe of their coming to ſo untimely an end. Without ſuppoſing that ſuch a ſpeech, and the mentioning of the ſabbath-day, might have been ſuggeſted by the clergyman, who attended them in the priſon and at the execution, it is very natural, that theſe wretches, who are generally young people, ſhould aſcribe the cauſe of their misfortune to their profanation of the ſabbath; for on that day, being at leiſure, and without proper employ, they purſued in idleneſs their pleaſure, and got into bad company; they became initiated in, and afterwards familiar with vices, that led them to commit the crimes which at laſt brought them to the gallows. This very obſervation ſhews the neceſſity of ſetting apart, in the ſtate of ſociety in which we live, ſuch a day as Sunday, to remind its members that are come to a mature age, of their moral duties, and inſtil good principles into the minds of the younger ones. The Engliſh, therefore, are to be commended for keeping up a ſtricter obſervance of the ſabbath-day, than is generally to be met with in other Chriſtian countries on the continent, in order to excite, and to keep up a ſenſe of morality. The caſe is different, with regard to the ſavage Indians, as they are called, for they have

have no property, but ſubſiſt on the chance of hunting and fiſhing; they, therefore, are not ſo much in want of a ſabbath-day as we are.

The holydays which are kept in Roman Catholic, and even in ſome Proteſtant countries, are not obſerved in England, except at the cuſtom-houſe, and in ſome departments of the ſtate. To the detriment of commerce, and to the inconvenience of thoſe who have buſineſs to tranſact in ſuch places, no attendance is given on theſe days, which, in the almanacks, are marked with red types, for the benefit of thoſe who then may chooſe to indulge themſelves in idleneſs and pleaſure. On ſuch days prayers are read in the epiſcopal churches only; for as to the Diſſenters, they have no divine ſervice at all on them.

That outward regard in which the ſabbath-day is held in England, cannot be very well reconciled to that careleſſneſs, which, as I have already mentioned in another place, is too manifeſt in the adminiſtering of oaths, which are moſtly taken with the greateſt unconcern, and I may ſay, in many inſtances, with levity. If, for a moment, the great influence of an oath in the concerns of ſociety were ſet aſide, and it were only conſidered, how much depends on this religious act in England, where a ſingle

oath

oath decides on life and death in criminal caſes, it would appear almoſt inconceivable, why it is not made more ſolemn, and why the numberleſs inſtances, wherein it is required, are not leſſened. Indeed, whoever were to judge of the religious character of the Engliſh by the frequency with which oaths are adminiſtered, and by the careleſſneſs with which they are taken, would certainly think very unfavourably of them. I have ſeen many perſons, taking oaths at the cuſtom-houſe, and in courts of judicature, who appeared to me as ignorant, and as totally uninſtructed with reſpect to religion, as can eaſily be conceived.

To prevent ſuch ignorance, and to promote religious knowledge among the common people, many charity-ſchools have been inſtituted in England and Wales, which undoubtedly have produced much good. They have inſtilled, at leaſt, a few good principles into the minds of many children, and have excited ſome ſenſe of morality, without which they would have grown up like ſavages. It is ſaid, that even now, in the remoteſt parts of Ireland, whole families are to be met with, that know, perhaps, little more of Chriſtianity than the inhabitants of Monomotapa.

For the advancement of religion, ſocieties have alſo been inſtituted, of which one of the principal is *The Society for promoting Chriſtian Knowledge*. It had its origin in the year 1698, when ſome well-wiſhers to religion united among themſelves to promote its intereſts, and thoſe of virtue, which are ſo cloſely connected. This ſociety was afterwards made a corporation, and its views are chiefly the two following: firſt, by erecting ſuch charity-ſchools in England and in Wales, as I have mentioned before, to advance the intereſt of religion and virtue among the poor children as well as grown perſons; ſecondly, to promote Chriſtian knowlege in Great Britain, as well as in foreign parts, by means of diſtributing Bibles, Common-prayer books, and ſhort religious tracts. The number of the members of this ſociety may amount, perhaps, to eight hundred. They are divided into ſubſcribing or contributing, and correſponding members, of which the former conſtitute by far the greater number. Almoſt all the dignified clergy of the eſtabliſhed church are to be found among them. The revenues of this ſociety are reckoned to be between five and ſix thouſand pounds annually. But it is ſaid, that this ſubſcription money would not be ſufficient to defray all the ex-

pences of the ſociety, if legacies were not ſometimes bequeathed towards the promotion of its deſigns.

Out of this ſociety another has ariſen, which is called *The Incorporated Society for the Propagation of the Goſpel in Foreign Parts.* As the firſt directs its views towards erecting charity-ſchools in Great Britain and Ireland, and the ſending miſſionaries to the Eaſt Indies; ſo this takes care, that the Weſt India iſlands and the Britiſh colonies in North America, are provided with epiſcopal clergymen and ſchoolmaſters. It is, therefore, in the accounts, which are annually publiſhed by the ſociety, expreſly mentioned, that thoſe who wiſh to be employed for ſuch purpoſes muſt be members of the eſtabliſhed church. Even in the royal charter given to the ſociety in the year 1701, expreſs mention is made, that the contributions of this ſociety ſhall be employed towards the maintenance of learned and orthodox clergymen, (by which thoſe of the epiſcopal church are meant), in the Britiſh colonies. It is, therefore, not to be wondered at, that no Diſſenters are among the ſubſcribers.

I ſhall mention only two ſocieties more, whoſe intention is the promotion of the Chriſtian religion. The firſt is a ſociety in Scotland *for*

Propagating Chriſtian Knowledge. The ignorance among the inhabitants of what are called the *Highlands*, and of thoſe iſles near Scotland, which, on account of their ſituation, bear the name of the *Weſtern Iſlands*, was, even in the beginning of this century, very great. To remedy this evil, the above mentioned ſociety was, under royal patronage, inſtituted, and government ſeeing the benefit of it, even in a political light, ſupported it. The manners of the inhabitants of the Highlands, and the Weſtern Iſles, it has been obſerved, are, ſince this inſtitution, become milder, and their character, as ſubjects of the preſent government, is rendered more loyal than it was before. The other ſociety was eſtabliſhed in Ireland about the year 1730, to put a ſtop to ignorance in religion, and to the growth of immorality, by eſtabliſhing charity-ſchools. George I. granted this ſociety a royal charter, to make it a corporation; and the contributions, towards promoting the intentions of the ſociety, became very conſiderable. But, as I have been informed, thoſe which came from England exceed thoſe collected in Ireland. The Iriſh ſociety is connected with another here in London, which goes under the name of *The Society correſponding with the Incorporated Society in Dublin*, for

for promoting Engliſh Proteſtant Working Schools in Ireland. The ſchools eſtabliſhed by this ſociety are called *Charter-Schools.* Thirty-eight of them are for the education of popiſh and other poor natives, and two, called *Ranelagh Schools*, admit only the children of Proteſtants. Complaint has been made, and I fear juſtly, that theſe excellent charities are much neglected, and that, inſtead of proving a ſource of much good, they are, by miſmanagement, rather rendered an evil. Many of the children of the Roman catholics in theſe ſchools, are trained up in the Proteſtant religion; and it is ſaid, that this was one of the firſt intentions which entered into the views of this ſociety, which, indeed, is very commendable.

THE EPISCOPAL CHURCH.

AS I am not to write the eccleſiaſtical hiſtory of Great Britain, or to give an account of the changes which religion has undergone in this iſland, I ſhall content myſelf with giving here only a ſhort account of the epiſcopal church, and its preſent ſtate. When, by means of the Reformation, Popery was aboliſhed in the kingdom, this church was to ſtand in its place, and to be the only eſtabliſhed one. For this reaſon it is called the Engliſh church, or that which is eſtabliſhed by law; and the Puritans were the firſt who gave it the name of Epiſcopal church, becauſe it retained biſhops ſimilar to thoſe in the Romiſh church. Preſbyterianiſm conſtituting the dominant religion in Scotland, it is called there the eſtabliſhed church, and in contradiſtinction to the Engliſh church, *the Church*, or *the Kirk of Scotland*.

The Engliſh epiſcopal church was formerly divided into the *high* and the *low* church. Thoſe who were for extending the authority and the power of biſhops, ſo as to render them and the church

church almoſt independent of the ſtate, went under the former denomination; thoſe, on the contrary, who were for extending the power of the king in eccleſiaſtical matters, and over the biſhops, came under the denomination of the low church. The former might be compared to the tories in the ſtate, and the latter to the whigs. I believe, however, that at preſent the diſtinction of theſe church-parties is extremely faint, ſince in modern times the convocation, or as it may be called the church parliament, is immediately prorogued as ſoon as it meets, and is as it were almoſt aboliſhed. The ſentiments of the low-churchmen [1] prevail, and very few, it may be ſuppoſed, maintain at preſent thoſe principles which formerly diſtinguiſhed high-churchmen in the ſtricter or more eminent ſenſe. The ſupremacy of the king, as it

[1] A meaning has been annexed to the appellation Low-churchman, different from that in which I take it here. It has been ſometimes applied to thoſe who contended, that the difference between the Epiſcopal and other Proteſtant churches, was of no great moment, for which reaſon ſome ſtrict high-churchmen did not heſitate to reckon them among the *Latitudinarians*. It is to be hoped, however, that there are, in theſe enlightened times, but few, if any, among the clergy of the eſtabliſhed church, who ſhould ſeriouſly maintain the old exploded doctrine: *extra eccleſiam*, meaning their own, *nulla datur ſalus*.

is called, is acknowledged, and the *jus circa ſacra* is allowed to be veſted in the king and parliament. The hierarchy is ſaid to belong to the epiſcopal order, but always in ſubjection to the king. No man can, in the Britiſh dominions, legally be made a biſhop, without the king's conſent. He nominates to the chapters the perſons to be choſen, and confirms afterwards the election. Charles II. even wanted the biſhops to keep their dignity only during his pleaſure; but he could not carry the point, though the ſame was done in the time of Edward VI. and it was inſerted in the new commiſſions of the biſhops then, that they held their office during pleaſure. The Engliſh conſtitution makes the king the head of the church; and it has been aſſerted, that he may preach, and adminiſter the ſacraments, if he pleaſed; for which reaſon, ſome of high tory principles have compared the king of England to Melchizedek king of Salem.

Regulations in regard to church affairs have been made, during my reſidence in England, by acts of parliament relating to toleration, to tithes, and other eccleſiaſtical matters of conſequence. Beſides, all ſuits for divorces are brought before the houſe of lords, and appeals from

from judgments, pronounced in eccleſiaſtical courts, lay open to the ſame as the higheſt tribunal.

The principal diſtinctive marks of the Engliſh epiſcopal church, are the Thirty-nine Articles, the Common-Prayer, the Book of Homilies, and the Book of Canons.

Whoever has not been brought up in the Engliſh church, will not think himſelf much edified, when he attends in it for the firſt time divine ſervice. The Common-Prayer book contains ſome very excellent prayers; but as they are read all the year round, and frequently without much devotion in a haſty manner, with a voice not always ſufficiently loud and intelligible, it is no wonder, that the congregation ſhould appear rather tired, and without many ſigns of fervent devotion. The alternative reading verſes of the Pſalms, by the clergyman and the congregation, the loud repeating of the Litany, the Creed, and other parts of the ſervice by the latter, makes it rather reſemble a Jewiſh ſynagogue. The frequent repetition of the reading of the prayers, and the pſalms, is the cauſe, that many of thoſe who conſtantly attend the church, know both by heart; and therefore their thoughts ſeem to be much abſent, when they recite this part of the ſervice.

ſervice. It is ſaid to have been the intention, at the time when the Liturgy received the ſanction of authority in the reign of queen Elizabeth, to give the divine ſervice in the eſtabliſhed churches a kind of ſolemnity; but, I confeſs, that it ſeems to me, not to produce ſuch an effect, at leaſt not in an eminent degree. There is nothing which ſtrikes the eye; the ſinging is generally not very harmonious; that recitation of ſome parts of the ſervice, which, as I have obſerved before, is divided between the clergyman and the congregation, is done in a manner that betrays rather careleſſneſs than attention; the perpetual motion of kneeling and riſing again, that monotony which prevails, and that inanimated manner in which the ſermons are commonly delivered, have, in my opinion, nothing of ſolemnity in them, and can hardly promote edification and devotion. I do not mention this as a cenſure, or as if I were a great admirer of ſolemnity, or a friend to external ſhew in divine worſhip, though I think it for ſeveral reaſons rather neceſſary; but I confeſs, paradox as it may appear, that a ſilent congregation in a Quaker's meeting, is, in my eyes, more ſolemn than the moſt pompous celebration of divine ſervice.

The

The ſubjects of the ſermons preached in epiſcopal churches are generally of the moral kind, which certainly is much to be approved. Tillotſon, in his time, had ſome reaſons to bring the controverſies of the Romiſh church into the pulpit, but there is probably leſs occaſion for it at preſent. That the epiſcopal clergymen preach no longer than about half an hour, if even ſo long, is much to be commended. Superfluous declamation, which in ſermons that require an hour in delivering is almoſt inevitable, may, by theſe means, be avoided, if care be taken; and the impreſſion which the diſcourſe ſhould make upon the hearers, may, by being ſhort, though without obſcurity, be the more certain and the ſtronger. Few clergymen deliver their diſcourſes without looking often into their notes, and they are commonly, for that reaſon more eſteemed; but the generality come under that deſcription which I have given above in my ſhort account of the ſtate of pulpit-eloquence[2].

According to the Rubrick, which is printed before the Common-Prayer-book, the rector or vicar of a pariſh ſhould catechiſe the children in the afternoon of the Sunday; but, uſeful as this would be, it is nevertheleſs neglected. The catechiſm of the church of England, as it is in-

[2] Page 89.

ſerted

ſerted in the Common-Prayer-book, is very ſhort, and takes up but three or four pages. It may be deemed, therefore, the more neceſſary to explain it to the children, who, if ever they learn it by heart, recite it without underſtanding it. Several clergymen of the church of England have written explanations or commentaries on this Catechiſm; and that of archbiſhop Wake has been much approved, and therefore, paſſed through many editions. He wrote it when he was biſhop of Lincoln, and dedicated it to the clergy of his dioceſe. In this dedication, he gives a ſhort hiſtory of the Engliſh church Catechiſm, and of catechiſing: he laments, that the latter is totally neglected on Sundays, and that the pariſhioners hire a preacher, under the denomination of an afternoon-lecturer, who is to preach according to their fancy.

The Engliſh churches, and what belongs to them, are generally kept very neat, and in good repair; which is the more eaſy to be done, as the churchwardens have a right, under acts of parliament, to make aſſeſſments, and raiſe taxes, called church-rates, for the repairs and the neceſſities of the pariſh-church. The laws of the land have ſo well taken care of the eſtabliſhed church, and the clergy who are in poſſeſſion of livings and preferments, that they cannot want, as long as there are in-

habited

habited houſes and cultivated lands in the pariſh. Not only the epiſcopal inhabitants, but Quakers, Jews, and all denominations of Diſſenters, muſt ſerve pariſh offices, and pay their church-rates and tithes. The ground upon which a church is to be built, or which is only deſigned for a church-yard, is previouſly conſecrated by a biſhop; and it cannot afterwards be uſed for any profane purpoſes, except permiſſion be obtained by an act of parliament. In former times, ſuch conſecrated grounds were deemed to be very holy; for there is a law, which, not being repealed, may even now be put in force, that if any perſon ſtrikes another in a church, or a church-yard, with a weapon, or only draws the ſame with an intent to ſtrike, he is, upon conviction, not only to be excommunicated, but alſo to loſe one of his ears. Pariſh or epiſcopal churches alone are intitled to a ſteeple and bells, which, therefore, is not the caſe with places of worſhip belonging to Diſſenters. As the Engliſh are very fond of ringing bells, the churches are frequently furniſhed with a ſet of them, that may be rung in ſome muſical manner; which, though it makes an intolerable noiſe, is, nevertheleſs, thought by many highly entertaining. Beſides, what with prayers, burials, and other occaſions, the bells are every day as frequently in motion, as in the monaſ-

monaſteries and churches in Roman catholic countries. I once lived near a church-yard in London, where there is, what they call an excellent ſet of bells; and I would, from my own experience, adviſe thoſe who love quietneſs or ſtudy, to keep at a good diſtance from churches.

It is not exactly known, when the diviſion of England into pariſhes took place; but they are undoubtedly of a very ancient date, and it is certain that ſuch a diviſion was made before the twelfth century. Tithes were introduced before the beginning of the ninth. The pariſhes are very exact in marking their boundaries, and the ſchool-boys are to wander round them, on Aſcenſion-day, that they may, when grown old, give evidence in caſe of any diſpute which may ariſe between neigbouring pariſhes. There are ſaid to be ten thouſand pariſhes in England; conſequently, there ſhould be as many livings; but numbers of them produce ſo ſmall an income, that a clergyman cannot ſubſiſt on it. Dr. Burn gives the following account of the poorer livings, taken from the book of rates, made in the reign of Henry the Eighth: 1071, are not above ten pounds a year; 1476, not above twenty; 1126, not above thirty; 1049, not above forty; and 884, not above fifty. At this rate there would be 5597

livings

livings not above fifty pounds a year. It ought, however, to be remembered, that ſince the time, when theſe eſtimates were made, many livings have greatly increaſed in regard to income, though others have not.

Before the Reformation took place, the income and the tithes of all eccleſiaſtical benefices and livings, when they became vacant, were to be paid, under the name of firſt-fruits, for a year to the pope, thoſe of ten pounds value only excepted. After the Reformation, this kind of revenue was annexed to the income of the crown, until the reign of queen Anne, when, by an act of parliament, it was ordered, that all livings under fifty pounds ſhould be exempted from paying the firſt-fruits; and that thoſe which produced more ſhould pay them, but the emoluments ariſing therefrom, ſhould go to a perpetual fund, then eſtabliſhed, to increaſe the incomes of thoſe livings that were under fifty pounds. However, notwithſtanding this good and generous regulation, the incomes of the poorer livings are not much raiſed; and it has been calculated, that 500 years would be required, before they could be raiſed to ſixty, and 339 before they would amount to fifty only. Dr. Watſon, the preſent biſhop of Landaff, propoſed, therefore, in a late

late publication, that the richer benefices ſhould be ſomewhat lowered, to increaſe by theſe means thoſe that are very poor; but it ſeems as if this plan of the worthy biſhop would not meet with ſucceſs.

As many of the livings are ſo very poor, that they alone cannot maintain a clergyman, it has been neceſſary to unite for this purpoſe more pariſhes; and I am inclined to think, that in England hardly three thouſand clergymen of the epiſcopal church are provided with eccleſiaſtical preferments. The value of livings depend on the number and the circumſtances of the pariſhioners, and the tithes. The church and its clergy, conſidered in connexion with the ſtate, is eſteemed very rich, on account of the landed eſtates, and the tithes which it has in poſſeſſion. Suppoſing the tithes to be really and fully paid to the clergy, it may be ſaid, that the church has every ten years the whole produce of the national lands. And how much greater would its income be, if at the time of the Reformation, ſo many monaſteries had not been ſeculariſed! The cathedrals ſtill enjoy very rich eſtates, which then were not taken from them, and the value of their lands is ſince the Reformation riſen five, nay, in ſome parts of the kingdom, as it is ſaid, ten times higher than

than it was then. Thoſe livings, therefore, which have large tithes, are very valuable, and more ſo than thoſe where the rector has his income from aſſeſſments upon the houſes in his pariſh. The tithes, whether they be taken in kind, or according to value, keep always in proportion with the prices of things as they are in ſucceſſion of time; and when agriculture and rural œconomy increaſe in a pariſh, the income of the living increaſes likewiſe. Where the pariſh-prieſt has his revenues merely from taxes upon houſes, the income generally remains the ſame, unleſs the pariſhioners, who are liberal, become wealthy, or the number of dwellings increaſes.

The Diſſenting clergy may perform any clerical function, except that of marriage, which, by an act of parliament, is limited to pariſh-churches and the epiſcopal clergy only. But as this act does not extend over Scotland, thoſe who cannot lawfully be married in England, run away to that country, and moſtly to a place called Gretna Green, where connubial knots are tied without any previous licence, and without the aſſiſtance of a clergyman of any church, marriages by a layman being legal in Scotland. It may be ſuppoſed, that government could eaſily put a ſtop to this kind of

marriages; but as it has been thought proper to paſs ſo ſtrict a marriage-act, as that of the year 1754, a hole is, for many reaſons, to be left for thoſe who want to avoid it; and if the road to Scotland, on ſuch expeditions, were to be barred, the enchanted couple would find the way to the continent, to have the rites of the church performed there, which, from policy, is to be prevented, by keeping the road to Scotland open.

No taxes are collected, and no demands exacted in England with greater rigour, than thoſe of the eſtabliſhed church. Excommunication, ſeizing of goods, or even impriſonment, are the means by which payments of this kind are inforced. The eccleſiaſtical courts are likewiſe complained of as very ſevere. It is ſaid of Dr. Johnſon, a great admirer of the eſtabliſhed church, that when he had communicated a part of his tragedy called *Irene* to a friend to read, he returned it with beſtowing much praiſe upon its author; expreſſing, at the ſame time, his fear, that the cataſtrophe, in the laſt act of the play, would not be ſufficiently tragical, the doctor having exhauſted himſelf too much in the preceding acts. But Johnſon gravely anſwered, "Sir, I have mate-"rials enough for my purpoſe; for in the laſt "act,

"act; I intend to put my heroine into the ec-
"cleſiaſtical court of Litchfield, which will
"fill up the utmoſt meaſure of human cala-
"mity." The law-ſuits in an eccleſiaſtical court are tedious and expenſive; the witneſſes are not examined before a jury, which is to decide; but their depoſitions are taken in writing, and afterwards argued upon in court before a judge who decides.

The Engliſh eccleſiaſtical law reſembles ſomewhat a chaos, for it conſiſts of ſome fragments of the Roman and the canon law, the former of which is to give way when it comes in colliſion with the latter, and both are to yield to the ſtatute law, whenever they are in oppoſition to it. In the year 1603, when king James I. came to the throne, the clergy, under the authority of the two archbiſhops of Canterbury and of York, drew up a number of conſtitutions and canons, intended to ſerve as a kind of eccleſiaſtical law, which were confirmed by the king for himſelf and his ſucceſſors; but they are of no great authority. Lord Hardwicke, in a cauſe, where they were ſaid to be tranſgreſſed, gave it, in the year 1737, as his own opinion, and that of the reſt of the judges, that they were not binding for the laity, though they might be ſo for the clergy; and the prin-

cipal reaſon which he alleged, was, that they had not received the ſanction of parliament. Dr. Gibſon, before he became biſhop of London, publiſhed in the year 1713, in two volumes folio, a Collection of Engliſh Eccleſiaſtical Laws, but the work appears to me too prolix, and the method by which he has digeſted it, not very convenient. Dr. Burn's Eccleſiaſtical Law, in four octavo volumes, is much better adapted for the purpoſe, the materials being diſpoſed in alphabetical order, in form of a Dictionary.

Among the eccleſiaſtical tribunals, the convocation was formerly the firſt and higheſt, but it is not ſo now. It had its origin, if I am not miſtaken, about the year 1295, under Edward I. and was, as it ſeems, intended for a kind of eccleſiaſtical parliament, chiefly with a view to grant the ſubſidies that were demanded of the clergy, who were, in thoſe times, looked upon as diſtinct from the ſtate or the political body. This appears to me to be the reaſon, why a perſon in prieſt's orders is ſuppoſed to be incapable to have a ſeat in the lower-houſe of parliament; for the biſhops, as I have already obſerved elſewhere, do not ſit in the upper-houſe in their clerical character, but as barons of the realm. In the reign of king Edward IV. the lower-

lower-houſe of convocation applied for the liberty of ſitting with the commons in parliament; but the demand was rejected. At preſent the clergy having given up their right of taxing themſelves in convocation, under Charles II. are taxed, with the reſt of the nation, by parliament, and the rectors and vicars have a vote at parliamentary elections, though not in their clerical character, but becauſe their livings are conſidered as freeholds. As often as a new parliament is called together, a convocation is likewiſe convened by royal proclamation; but almoſt as ſoon as it has met, it is prorogued from time to time; and it may be ſaid, that from the year 1718, the convocation has held, properly ſpeaking, no ſeſſions [3].

The clergy of the eſtabliſhed church is, in regard to rank, divided into *dignitaries* and the *inferior clergy*. In the former are included the archbiſhops, biſhops, deans, canons, and archdeacons; and in the latter the rectors, vicars, and curates. Another diſtinction ariſes from the different ordinations. The firſt of them is for deacon's orders, the ſecond to become a prieſt, and the third a biſhop. England has

[3] An account of the eccleſiaſtical courts in England is given in the German original, but as many Engliſh books treat of them very amply, it is not tranſlated.

two archbiſhops and five and twenty biſhops. They all have their ſeats in the houſe of lords, except the biſhop of Sodor and Man, becauſe he has his dignity not from the king. It was William the Conqueror, who raiſed the landed eſtates belonging to biſhopricks into baronies; and it is for this reaſon, as I have already mentioned, that they ſit in parliament. If we were to judge of the incomes of the biſhopricks, by the ſums which are put down in what are called the king's books, they would appear very ſmall, and rather apoſtolical; but as they are increaſed by revenues ariſing from other eccleſiaſtical lucrative places [4], they amount to five or ſix times the value of what they are put down for there. I have ſeen calculations of the expences of the nation, for the ſupport of the eſtabliſhed church, which fix them at very near three millions annually; but I have read lately, in a publication of the biſhop of Landaff, another eſtimate, according to which the whole, even the two univerſities included, does not amount to more than a million and a half; but, whether the value of the tithes be included in this ſum, I do not know.

[4] The biſhops of London have had ſeats as commiſſioners of the board of trade, the income of which was put down in the Court Calendar at 1000 l. per annum.

It

It is not very difficult to obtain orders in the church, particularly in the dioceſes of ſome biſhops; a few recommendations, even of laymen, may often procure them. This has been frequently complained of, and it were to be wiſhed, that the character and the learning of thoſe who requeſt ordination, were more ſtrictly enquired into. The regulations, which were made in the year 1724, reſpecting the candidates who wiſhed to take orders, are extremely good, but I believe they are not ſtrictly adhered to. Much leſs are they regarded, when the object is, if I may ſo call it, foreign ſervice. Thus a biſhop of London, Dr. Terrick, ordained a German journeyman jeweller, of a very indifferent character, and of no learning whatever, who, after having created much miſchief in one of our German congregations, wanted to go as an epiſcopal clergyman to America, and obtained his wiſhes. The church and the army are great reſources for the younger ſons of people of rank; and it therefore often happens, that many of the beſt livings, and lucrative places in the church, which are almoſt ſinecures, are beſtowed upon them, though they are, perhaps, deſtitute of learning and merit. As they get into poſſeſſion of them, by means of their relations and powerful patron-

age, it is no wonder, that admiſſion into orders is not rendered difficult, either by means of rigorous examinations, or a ſtrict inquiry into moral character.

Whether many of the eſtabliſhed church think, in theſe more enlightened times, ſo highly of their epiſcopal ordinations as ſome have done formerly, I am unable to determine. In converſations which I have had upon this ſubject with ſome worthy and learned clergymen, who enjoyed church preferments, I have aſked them, whether they believed in an uninterrupted ſucceſſion of their biſhops ſince the times of the apoſtles? whether they were ſenſible, that they had, at the moment of their ordination, received ſome extraordinary ſpiritual gifts from the hands of the biſhops who ordained them, he being endowed with certain peculiar χαρισματα, derived from the ſupernatural gifts which were beſtowed upon the apoſtles, at the firſt promulgation of Chriſtianity? They ſmiled at my queſtions, and anſwered them as men of good ſenſe and probity would do. The inferences, however, which were drawn from the ſuppoſitions I have juſt mentioned, ſeem to be ſtill in force. Clergymen, not ordained by the hands of biſhops, are deemed unqualified to officiate in a clerical character in Engliſh churches of

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the eſtabliſhment. Thoſe who have received their ordination from the hands of a Romiſh, a Greek, or a Lutheran biſhop, are not re-ordained, when they go over in a clerical character, to the church of England; but all other proteſtant clergymen, though they have been ordained with ever ſo much ſolemnity, and under the higheſt authority, are to undergo this ceremony again, before they can officiate as clergymen in an Engliſh church under the eſtabliſhment. Very few, however, if any, will be found at preſent, who would ſeriouſly aſſert the invalidity of eccleſiaſtical functions, performed by clergymen not ordained by biſhops, or who would entertain ſuch an opinion, as the celebrated Dodwell did, who aſſerted that epiſcopal baptiſm was not only abſolutely neceſſary for ſalvation, but the very means by which immortality was conveyed to the ſoul of man. That tenet of the Romiſh church, which declares the character acquired by epiſcopal ordination to be indelible[5], has been adopted likewiſe in the church of England; but, from ſome inſtances, which have happened during my reſidence in England, I have reaſon to think, that it is not

[5] Si quis dixerit, eum, qui ſacerdos ſemel fuit, laicum rurſus fieri poſſe; Anathema ſit. *Concil. Trident. Seſſ.* xxiii. c. 4. *Canon* iv.

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ſo ſtrictly ſupported and adhered to, as would, perhaps, have been the caſe, in the beginning of this century.

According to ſome eccleſiaſtical canons, no perſon ſhould receive deacon's orders before he has attained the age of twenty-two, nor prieſt's orders before twenty-four; but I believe this is not always ſtrictly obſerved. In queen Elizabeth's time, a deacon could, according to ſome ſtatutes then made, be put in poſſeſſion of a living when he was twenty-three years of age; but this was altered in the reign of Charles II. and it was ordered, that no perſon ſhould be introduced into a living, without having previouſly obtained prieſt's orders. With us, in our proteſtant churches in Germany, hardly any body is ever ordained, except he be previouſly called to, or provided with a living. In the Engliſh church it is not ſo, for a perſon may be ordained, if he only ſhews to the biſhop, from whom he is to receive orders, a certificate from a clergyman poſſeſſed of a living, that he will employ the candidate for orders, as his curate or ſubſtitute. Sometimes, even ſuch a certificate, as it is ſaid, is diſpenſed with; but I believe, that this is not frequently done, for the biſhop, who ordains a perſon without ſuch a ſecurity, may ſtand a chance, according to

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ſome ancient laws, either to maintain a perſon thus ordained, if he ſhould be indigent, at his own expence, or provide him with a living.

The higheſt and laſt of ordinations is that of a biſhop, which does not take place, unleſs the perſon to be ordained is previouſly preſented to a biſhoprick. Suffragan biſhops, or *chorepiſcopi*, are not at preſent in England. Formerly, when biſhops were made high chancellors, or even ſent on foreign embaſſies, it was more neceſſary for them to have ſubſtitutes than now. It is likewiſe very ſeldom that an archbiſhop or biſhop is provided with a *coadjutor*, on account of great age. The old cuſtom, according to which a newly choſen biſhop was to pretend great reluctance in accepting a dioceſe, and to exclaim, *nolo epiſcopari*, is now, as a ſtrange farce, for well known reaſons, laid aſide. There are, however, inſtances, though very ſeldom, where the acceptance of a biſhoprick has been actually refuſed; and I believe Dr. Samuel Clarke was the laſt who did it. Among the preſent biſhops are ſeveral who have raiſed themſelves to that dignity by merit, and the excellence of their character; but it is ſaid, that biſhopricks are more frequently obtained by the patronage of the great, or by high family connections. Tranſlations from

one epiſcopal ſee to another are very frequent [6], and are occaſioned either by death, or deprivation. An inſtance of the latter kind has not happened, ſince the time of Dr. Atterbury, the biſhop of Rocheſter. A new biſhop, at the time of his ordination, is to make oath that he acknowledges the king for the head of the church, and that he will obey his archbiſhop. Whether he is to promiſe as formerly, that he will always reſide in his dioceſe, I do not know; probably it is laid aſide, becauſe, as the biſhops attend the parliament, it is almoſt impoſſible for any of the bench to perform ſuch a promiſe, except the biſhop of London. After the ordination of a biſhop, a grand dinner or entertainment uſed to be given by him, which cuſtom has given riſe to that calumny, related by ſeveral writers, and particularly by Voltaire as a fact, that Dr. Parker was ordained an archbiſhop in the Nag's-head-tavern in Cheapſide. It is to be regretted, that ſuch idle tales ſhould be repeated, for di-

[6] The worthy biſhop of Landaff, Dr. Watſon, in his well-known *Letter to the Archbiſhop of Canterbury*, propoſed ſeveral years ago to render the incomes of biſhopricks more equal to each other, that the frequency of tranſlations from one ſee to another might be prevented. He gives the beſt reaſons why his advice ſhould be adopted; but hitherto nothing has been done.

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verſion's ſake, as truth, when Voltaire knew whilſt he wrote it, or at leaſt ſhould have known it, that this abſurd ſtory was refuted even by Puritans themſelves [7]. Though a plurality of livings is ſuffered in the Engliſh church, yet I need hardly mention, that no biſhop ever holds two biſhopricks.

A chapter, with a dean at their head, was inſtituted with a view to be the biſhop's council, and to aſſiſt him with advice in the religious as well as the temporal concerns of his ſee. But as affairs have greatly altered ſince, and there ſeems at preſent very little occaſion for ſuch chapters, it has been propoſed, if not totally to aboliſh them, at leaſt to diminiſh their revenues, in order to mend the poor church-livings with the deduction. Wholeſome as ſuch advice might be, and however patriotic the intention of thoſe who propoſed it, yet I think, in the preſent ſituation of things, it will hardly be adopted, unleſs a reformation ſhould take place, in which the clergy find themſelves under the neceſſity of being only paſſive.

Beſides the deans of chapters, there are prebendaries or canons, archdeacons, rural deans,

[7] NEAL's Hiſtory of the Puritans, vol. i. p. 142.

rectors,

rectors, vicars, and curates. It would be ſuperfluous to ſpeak of theſe different eccleſiaſtical characters more amply here, as they are well known, and as there are ſo many books which treat of theſe matters very circumſtantially [8]. I ſhall content myſelf with a few obſervations relative to curates. This claſs of eccleſiaſtics is entirely unknown in our proteſtant provinces in Germany, or in Denmark, Sweden, or Pruſſia. In England they are men who generally have received an education in one of the two univerſities, and being without a living [9], though they have taken orders, are hired by other clergymen to officiate for them, becauſe they have either more preferments, or are, from various reaſons, not inclined to do their duty themſelves, notwithſtanding they are well paid for it. The pariſhioners ſee, perhaps, their rector or vicar only once or twice a year, when he comes to collect his revenues; nay, I have heard that in ſome pariſhes the paſtor never appears any more among his flock, after he has taken for the firſt time poſſeſſion of the living. Among the curates are many learned and deſerving men, who merited the beſt

[8] Among many others I may refer the reader to Blackſtone's Commentaries, book I. chap. xi. vol. i. p. 376.

[9] Some few perhaps may have ſmall livings.

pre-

preferment, inſtead of drudging all their lives for the benefit of others who enjoy the fruit of their labours. They are frequently oppreſſed with cares for the ſupport of a family, becauſe thoſe who hire them to do all their duty, allow only thirty or forty pounds, if even ſo much, for their annual ſtipend, out of their ſometimes large incomes. This, indeed, is a great grievance a conſiderable part of the epiſcopal clergy labours under, and which can by no means promote the dignity of the clerical character, as many of theſe curates, on account of their ſmall allowance, will degrade themſelves to do things which cannot poſſibly increaſe their reſpect among the pariſhioners, who are entruſted to their care.

In regard to clerical functions, there are two, which in the Engliſh church, can only be performed by biſhops; and theſe are the ordination of clergymen, and the confirmation of children. The reſt falls to the ſhare of the other clergy; ſuch as preaching, reading prayers, adminiſtering the ſacrament, baptizing, marrying, viſiting the ſick, and burying the dead. Marriages, as I have before obſerved, can at preſent only be ſolemnized in pariſh-churches, and thoſe who want to be married, are either to have the banns publiſhed on three

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ſucceſſive Sundays, in a pariſh-church, or they muſt produce a licence for that purpoſe, from the biſhop's court, to the clergyman who is to marry them. Funerals are in England generally very expenſive; but the pomp with which they are performed, has, in my opinion, hardly any thing that could produce ſenſations in the minds of thoſe that attend them, ſuitable to the ſight which they have before them. Every thing ſeems to be done with perfect indifference; and the Engliſh, in regard to ſuch a ſhew, and the expences it requires, are unmindful of the good advice which Pythagoras inſinuated, when he ſpoke againſt cypreſs-coffins.

Excommunication, as a ſentence pronounced in a ſpiritual court, was formerly of more conſequence than now; yet thoſe who are under it, are, as Blackſtone ſays [10], diſabled from ſerving upon juries, from giving evidence in any court, or bringing an action, either real or perſonal, to recover lands or money due to them. Nay, if the excommunicated perſon does not ſubmit to the ſentence of the ſpiritual court, within forty days after it is given, he may be impriſoned, till he is reconciled to the church, and ſuch reconciliation certified by

[10] Commentaries, vol. iii. p. 102.

the

the biſhop. However, ſuch ſentences of excommunication are now very ſeldom pronounced; and how far the required reconciliation to the church could take place, if a Diſſenter were the culprit, I do not very well conceive. Lord George Gordon has been, within theſe few years, the only one that I remember, who was excommunicated; but he ſeemed to regard it very little, and I believe that no reconciliation between him and the church is ever to be expected. Indeed, if excommunication were to follow in all thoſe inſtances, where it is to be inflicted according to the eccleſiaſtical law, in caſes of perjury, hereſy, adultery, fornication, and ſimilar tranſgreſſions, I am inclined to think, that at leaſt one third of the inhabitants of England, and many who think themſelves of conſequence in church and ſtate, would labour under the inconveniencies of excommunication.

I ſhall conclude this article relative to the epiſcopal church, with a few remarks only. As to the learning and erudition of its clergy, it can boaſt of many eminent men. However, the Tillotſon's, the Sherlock's, the Potter's, the Clarke's, the Mill's, the Whitby's, the Derham's, the Middleton's, the Pococke's, the Jortin's, the Lowth's, the Watſon's, begin

to be ſcarce. The number of thoſe who excel in the knowledge of ancient languages is not great; and, perhaps, thoſe who are much ſkilled in modern languages ſtill leſs. Theological knowledge, as Dr. Prideaux obſerves, is not much cultivated. "Young men," he ſays, "frequently come to the univerſity, without any knowledge or tincture of religion at all; and have little opportunity of improving themſelves therein, whilſt undergraduates, becauſe the courſe of their ſtudies inclines them to philoſophy, and other kinds of learning; and they are uſually admitted to the firſt degree of bachelors of arts, with the ſame ignorance as to all ſacred learning, as when firſt admitted into the univerſity; and many of them, as ſoon as they have taken that degree, offering themſelves for orders, are too often admitted to be teachers in the church, when they are only fit to be catechumens therein[1]." I have already mentioned, that the fundamental doctrines of the Engliſh church are contained in the Thirty-nine Articles, and whoever is introduced to a living, or accepts of any eccleſiaſtical preferment in the ſame, is obliged to ſubſcribe to them, and if he be rector or vicar of a pariſh, to read them publicly

[1] Life of Dr. Prideaux. London, 1748. p. 91.

licly at the time of his induction. Some years ago it was thought, that the epiſcopal clergy had an intention of reviſing and altering theſe articles, and by expunging what ſavoured too much of Calvin's doctrine, to admit a greater latitude for Arminianiſm; but nothing of this kind has hitherto happened. Whether it be true, as I have heard it aſſerted, that a great and the moſt learned part of the epiſcopal clergy, are inclined either to Arminianiſm or to Socinianiſm, I am unable to decide. Some of the more conſcientious clergymen of the church have, of late years, reſigned their livings, and declared themſelves publicly to be Anti-trinitarians; but it may be well ſuppoſed, that many more, from political and financical reaſons, do not think it adviſeable to follow ſuch an example. In this reſpect they have even biſhop Burnet for an advocate, who is of opinion, that every one who ſubſcribes to the Thirty-nine Articles, has a right to interpret their meaning as he thinks proper, and conſiſtently with his private opinions.

There are among the epiſcopal clergy many worthy, learned, and exemplary men, but I fear, that there is too great a number of an oppoſite character, and who contribute very little to keep up the dignity of their order. A

living author, whom I have before quoted, and who was himſelf bred in one of the Engliſh univerſities, ſays very pointedly, "The public have "long remarked with indignation, that ſome "of the moſt diſtinguiſhed coxcombs, drunk-"ards, debauchees, and gameſters, who ſhine "at the watering-places, and in all public "places, but pulpits, are young men of the "ſacerdotal order[a]". No diſſenting clergyman, whilſt I have been in England, was ever puniſhed with death as a criminal; but more than one of the eſtabliſhed church have ſuffered on the gallows. The greedineſs with which ſome of them are in purſuit of many livings, or church-preferments; the ſevere manner in which others collect and exact their tithes, beſides many other glaring blemiſhes, are expoſed publicly in ſatirical prints, in writings, and on the ſtage, but, as it ſeems, to little purpoſe. The great want of ſubſiſtence and poverty of ſome, contraſted with the prodigality and affluence of others, contribute too much to the leſſening of the eſteem of the clergy among the people. Many, if I may ſo expreſs it, are burthened with preferment and income, whilſt others, ſometimes deſerving men, are almoſt ſtarving

[a] Knox's Eſſays, vol. i. Eſſay xvii. p. 90.

with

with their families, for want of the neceſſaries of life. The trade which is carried on with livings and advowſons, and the advertiſements in the public papers relative to it, are things which a proteſtant foreigner, when he comes over to England, can at firſt hardly credit. Whoever poſſeſſes, as a layman, the right of diſpoſing of a living, regards it generally either as a part of his revenue, or as a proviſion for one of his children. The prices of an advowſon, or a living, are regulated by the value of the flock, and the income of the ſhepherd. There are, it is true, proper laws againſt ſimony, but I am apprehenſive, that they are frequently and eaſily evaded.

If the ſelling and buying of eccleſiaſtical preferments be liable to cenſure and blame, the plurality of livings, in the hands of one perſon, is not leſs, if not more ſo. Whoever has the moſt powerful patrons, or the moſt numerous friends, or who can ſpend the moſt money, may be ſure of having the beſt preferments; when, in the mean time, the deſerving, the learned eccleſiaſtic, for want of patrons, family connexions, or money, may be condemned to paſs his whole life as a poor curate, and to lament, that induſtry, integrity, and knowledge, are not always the means for a man to advance

himſelf in this world, where merit and virtue are often ſpoken of highly, but ſtill oftener neglected. According to the eccleſiaſtical laws, a clergyman who has more livings than one, ſhould, within the year, reſide on each at leaſt thirteen weeks; but this, I believe, is not much obſerved. By the ſame laws, if different livings are in the poſſeſſion of but one clergyman, they ſhould not be above twenty miles diſtant from each other; but this likewiſe is often diſpenſed with.

METHOD-

METHODISTS.

THIS ſect, conſidering its origin, is an excreſcence out of the church of England, which is the reaſon why I introduce it here immediately. Whitefield and Weſley, its founders, were both members of the univerſity of Oxford, and both received an epiſcopal ordination. Beſides, many eſteemed men among the Methodiſts, ſuch as a Romaine, a Madan, a Rowland Hill, and others, are of the epiſcopal church.

Mr. John Weſley has publiſhed, on half a ſheet of paper, *A Short Hiſtory of Methodiſm*[3], which, indeed, is but a very imperfect ſketch. He ſays, "that in November 1729, he himſelf "and his brother Charles, with two other ſtu- "dents at Oxford, began to ſpend ſome even- "ings in a week together, in reading chiefly "the Greek Teſtament. In the next year, they "were joined by about four other ſtudents, and "in 1732, by about ſix or ſeven more. The "late Mr. Whitefield was permitted to meet

3 London, 1774, 8vo.

" with them in 1735. The exact regularity of
" their lives, as well as their ſtudies, occaſioned
" a young gentleman of Chriſt-church to ſay,
" Here is a new ſect of Methodiſts ſprung up;
" alluding to ſome ancient phyſicians who were
" ſo called. The name was new and quaint,
" ſo it took immediately, and the Methodiſts
" were known all over the univerſity. They
" were all zealous members of the church of
" England, not only of her doctrines, but of
" her diſcipline. They were likewiſe zealous
" obſervers of all the univerſity-ſtatutes, be-
" cauſe they conceived it was bound upon
" them by the Bible, it being their own deſire
" and deſign to be downright Bible Chriſtians.
" They were charged with being *righteous over-*
" *much*, and abundantly too ſcrupulous. In
" October, 1735, Mr. Weſley, accompanied
" by his brother and Mr. Ingham, left Eng-
" land, with a deſign to go and to preach to
" the Indians in Georgia. But the reſt of the
" gentlemen continued to meet, till one and
" another was ordained, and left the univerſity.
" By which means, in about two years time,
" ſcarcely any of them were left. In February,
" 1738, Mr. Whitefield went over to Georgia,
" with a deſign to aſſiſt Mr. John Weſley; but
" Mr. Weſley juſt then returned to England.

" Soon after he had a meeting with Meſſ. Ing-
" ham, Stonhouſe, Hall, Hutchings, Kinch-
" ing, and a few other clergymen, who all re-
" ſolved to be Bible-Chriſtians at all events,
" and, wherever they were, to preach with all
" their might, plain, old, Bible-Chriſtianity.
" They began to be convinced, that men are
" ſaved by grace through faith, and this ſalva-
" tion by faith became their ſtanding topic.
" In a ſhort time, they became popular preach-
" ers, the congregations were large, wherever
" they preached, and the gentlemen, with their
" followers, were intitled Methodiſts. Mr.
" Whitefield being returned, in March 1741, to
" England, entirely ſeparated from Mr. Weſ-
" ley and his friends, becauſe he did not hold
" *the decrees*. Here was the firſt breach, which
" warm men perſuaded Mr. Whitefield to make,
" merely for a difference of opinion. There
" were now two ſorts of Methodiſts, ſo called;
" thoſe for *particular*, and thoſe for *general* re-
" demption. Not many years paſſed, before
" William Cudworth and James Relly ſeparated
" from Mr. Whitefield. They were properly
" Antinomians, abſolute, avowed enemies to
" the law of God, which they never preached,
" or profeſſed to preach, but termed all *Legaliſts*
" who did. Yet theſe were ſtill denominated Me-
" thodiſts,

" thodiſts,, alſo differing from Mr. Whitefield,
" both in judgment and practice, abundantly
" more than Mr. Whitefield did from Mr. Weſ-
" ley. In the mean time, Mr. Venn and Mr.
" Romaine began to be ſpoken of, and not
" long after Mr. Madan and Mr. Berridge,
" with a few other clergyman, who, although
" they had no connexion with each other, but
" as Bible-Chriſtians, were ſoon included in the
" general name of Methodiſts. In 1762,
" George Bell, and a few other perſons, began
" to ſpeak great words. In the latter end of
" the year, they foretold, that the world would
" be at an end on the 28th of February. Mr.
" Weſley, with whom they were then connect-
" ed, withſtood them both in public and pri-
" vate. This they would not endure; ſo, in
" January and February 1763, they ſeparated
" from him, under the care of Mr. Maxfield,
" one of Mr. Weſley's preachers. But ſtill
" Mr. Maxfield, and his adherents, even the
" wildeſt enthuſiaſts among them, go under
" the general name of Methodiſts. At preſent,
" thoſe who remain with Mr. Weſley are
" moſtly church of England men. They love
" her articles, her homilies, her liturgy, her
" diſcipline, and unwillingly vary from it in
" any inſtance." This is the ſubſtance of Mr.

Weſley's

Weſtley's account of Methodiſm, which I have given in his own words. What a true church of England man thinks of them, may be gueſſed from the character which the late biſhop of Briſtol, Dr. Newton, has drawn of them, in his works, publiſhed after his death. "Every "tabernacle of Methodiſts," he ſays, "is in "truth a ſchool and ſeminary for papiſts; and "the teachers, whether they know it or not, "are agents and factors for popery: and they "ſeem to be poſſeſſed of the ſame ſpirit, as "they aſpire to the ſame dominion and lord-"ſhip over God's heritage; affect the ſame "powers, privileges, and prerogatives; excel "in the ſame arts of ſophiſtry and evaſion, "equivocation and mental reſervation; make "the ſame merchandiſe of the word of God, "uſurp the ſame authority over the purſes and "conſciences of their diſciples, drain the few "rich and wealthy of their ſubſtance, wring "even from the hard hands of the poor labour-"ers and ſervants their ſmall pittance, and by "all means make their religion their gain, or "it would be no religion for them." I confeſs, that this picture appears to me much over-charged, and rather to prove what ſome have accuſed the biſhop with, that he was a weak and bigotted man. A foreign gentleman, when

when he viſited England on his travels, aſked a Preſbyterian clergyman, what ſort of people the Methodiſts were, and he gave for anſwer, "They are a kind of madmen, who talk a great "deal of juſtification by faith, ſpeak of a per- "fection of ſanctity and holineſs to which a poor "mortal, in this world, may arrive, and arro- "gate to themſelves a kind of ſpiritual and ec- "cleſiaſtical authority." There is ſome truth in this anſwer, and he might have added, that ſome of them are rank enthuſiaſts.

The Methodiſts cannot be called a ſect by itſelf, in the ſtricteſt ſenſe of the word; for they are, if I may uſe the expreſſion, incorporated into almoſt all other ſects in England, the Quakers excepted. Mr. Weſley will by no means allow, that a Methodiſt is diſtinguiſhable by his doctrines, when he ſays, "The "diſtinguiſhing marks of a Methodiſt are not "his opinions of any ſort. His aſſenting to "this or that ſcheme of religion, his embrac- "ing any particular ſet of notions, his eſpouſ- "ing the judgment of one man or of another, "are all quite wide of the point[4]." On the contrary, he gives the following deſcription of a Methodiſt, when he aſks, "What is a Me-

[4] The character of a Methodiſt, by John Weſley. 3d edit. *It is but half a ſheet.*

"thodiſt

"thodiſt according to your own account?" I anſwer, "A Methodiſt is one, who has the "love of God ſhed abroad in his heart, by "the Holy Ghoſt given unto him[5]." As I freely own, that this deſcription is unintelligible to me, I forbear to make any remarks upon it; but I cannot help obſerving, that Mr. Weſley, in ſaying, that a Methodiſt is not to be diſtinguiſhed by his opinions, ſeems to have forgotten, that he himſelf, in his ſhort account of Methodiſm, which I have before mentioned, enumerates different ſorts of Methodiſts, diſtinguiſhable by their opinions, ſome of whom he calls Univerſaliſts, others Particulariſts, ſome Antinomians, and others Falſe Prophets. Mr. Weſley ſtyles himſelf an Arminian, and has publiſhed what he calls "The Arminian Magazine;" though ſome, who are acquainted with the hiſtory of Arminianiſm, might have good reaſon to think, that he was not well informed of the tenets of that ſect, by his having intimated in his Magazine, as well as in another ſmall publication[6], that the doctrine of Calvin differed from that of Arminius, only becauſe the former aſſerted abſolute

[5] Ibid.

[6] The Queſtion: What is an Arminian? anſwered, by a Lover of Free Grace. Briſtol. 1770. *Only half a ſheet.*

ſolute predeſtination, and the latter conditional.

At firſt, the doctrine of the founders of Methodiſm, was exactly that of the church of England, and even in the old ſtyle, ſtrictly orthodox; but it ſoon became tainted with fanaticiſm, which appeared both in their ſermons and their writings. Whoever will attend ſermons in their tabernacles, or peruſe Mr. Whitefield's Journal and ſeveral of Mr. Weſley's publications, will ſoon be convinced of this. *A brief Narrative of the Revival of Religion in Virginia, in a Letter to a Friend*[7], is now before me, in which almoſt every page abounds with proofs of the moſt glaring enthuſiaſm, which ſound reaſon never will call the revival of religion. I ſhall, however, tranſcribe only part of a letter, in the 17th page, which is ſigned Thomas Saunders, where he ſays, "It is common with "us, for men and women, to fall down as dead "under an exhortation; but many more under "prayer; perhaps, twenty at a time. And "ſome that have not fallen to the earth, have "ſhewn the ſame diſtreſs, wringing their hands, "ſmiting their breaſts, and begging all to pray "for them. With theſe the work is generally "quick, ſome getting through in leſs than a "week, ſome in two or three days, ſome in one,

7 London, 1779, 4th edit.

"two,

"two, or three hours. Nay, we have an in-
"ſtance of one that was ſo indifferent, as to
"leave her brethren at prayers and go to bed.
"But all at once ſcreamed out, under a ſenſe
"of her loſt eſtate, and in leſs than fifteen
"minutes rejoiced in God her Saviour." If this may not be called frantic enthuſiaſm, I do not know what deſerves that name. There is likewiſe a claſs of Methodiſts in Wales called Jumpers, who, at the time of divine worſhip, have a cuſtom to make loud groans, and to bawl out, "Glory to God!" leaping up and down in all manner of poſtures.

I have attended many times divine ſervice in methodiſtical tabernacles, or meeting-houſes, and I have liſtened to the harangues of thoſe who preached in fields. As they are generally delivered without previous meditation and preparation, it may eaſily be gueſſed, that, as ſuch ſermons frequently laſt an hour, or ſometimes longer, much confuſion, prolixity, repetition, and nonſenſe, muſt be met with in them, particularly if the preacher, as is too often the caſe, happens to be an illiterate man. Much and very various matter, is in haſte collected from all quarters;

Unus et alter
Aſſuitur pannus. HOR.

Some

Some dogmatical tenets, ſome moral doctrines, ſome violent invectives againſt the manners of the times, ſome ludicrous and ſome marvellous ſtories, are kneaded together, not in the moſt elegant language, and thus laid, as bread of life, before the needy ſouls that attend. Among the favourite topics with which their diſcourſes are filled from the beginning to the end, are the doctrines of original ſin, of juſtification, and what they call the loſt and undone ſtate of man by nature, and the eternal damnation of thoſe who are not of the elect, or of unrepenting ſinners. When they treat of human nature, they blacken poor mortal man to ſuch a degree, and deſcribe him as ſuch a monſter of innate wickedneſs and depraved diſpoſition, that a well-meaning man might aſk, How it was poſſible that God could create ſuch a race of miſcreants? They degrade all human virtue, which, as they call it, is not the offſpring of faith, ſo much, that a prudent perſon, when he finds himſelf in a crowd, whilſt they preach, will take care of his pockets. But the greateſt eloquence they diſplay, when they ſpeak of the puniſhment of ſin and eternal damnation; when they bring, with great vociferation and geſticulation, the devil and hell nearer in ſight of their audiences. Often have I heard them,

with

with great emotion, addreſs their hearers with that emphatic phraſe, "You will be damned;" and it is ſingular, that the people ſhould like thoſe preachers beſt, who frequently, in an angry tone, announce everlaſting damnation, and ſhew them hell-fire at no great diſtance, as if thoſe could be called virtuous and praiſe-worthy people, who abſtain from openly criminal actions, in conſequence of being frightened from committing them by the ſight of the gallows and of puniſhment. Whitefield, however, as one of the founders of the ſect, was more addicted to this way of preaching than John Weſley, who, to his credit, endeavours more to perſuade his hearers to be good, than to frighten them from doing evil.

Mr. Whitefield had a particular talent for preaching charity-ſermons, and uſed to call himſelf, "The Lord's pick-pocket." Indeed, the collections which he has made, and the contributions he raiſed from his audiences, muſt have been very conſiderable, for had they not been ſuch, he never would have been able to erect ſo many edifices of various kinds as he has done, or live and travel in the manner that he did. When he died in 1770, in America, leaving no family behind, he left by his will,

all that belonged to him, ſome legacies excepted, in the hands of two truſtees, and he who ſurvives, is to have the whole, the value of which is not known. Many wondered, why Mr. Whiteſield made ſuch a will; but it ſeems that he has not failed in what were ſuppoſed his intentions, for every thing relating to his ſect is kept up, as if he were ſtill alive; nay, perhaps, better. The money-collections are carried on as before, and what he wanted for his own ſupport, which I preſume was not inconſiderable, goes now to the fund, by which the buildings and the preachers are ſupported. I have even heard, that the latter are at preſent better paid than in Whiteſield's time, who uſed to allow them but a ſmall pittance. The antipathy, which ſubſiſted formerly between the followers of Mr. Whiteſield and thoſe of Mr. Weſley, continues ſtill, and neither of the parties ſeem much inclined to be nearly connected.

It is the cuſtom among the Methodiſts, to interrupt their preacher during the ſermons, with ſaying loudly, Amen, when they think that ſomething affecting or ſtriking has iſſued from the lips of the perſon that occupies the pulpit. Whiteſield was particularly fond of this

this kind of applauſe; and a number of women receiving weekly alms, attend at the time of worſhip, where they are generally the foremoſt in ſighing this Amen. I have not been able to learn, whether the *Stichomantia*, or the conſulting of the Bible, by opening it at random, and fixing the eye upon any verſe that comes firſt in ſight, to learn before hand the ſucceſs of an undertaking, is ſtill, as it was formerly, in uſe among the Methodiſts. Time, which produces alterations in all human things, does the ſame in ſuperſtitious cuſtoms; and, perhaps, this kind of oracular anſwers may be now in diſuſe. Whitefield was a great friend to the caſting of the lot. Even in diſputes, about ſpeculative and theological points, when the parties as uſual, could not agree, he uſed the lot as a means of arbitration, and would not permit any appeal from ſuch a deciſion. This, indeed, is, in my opinion, the beſt and the eaſieſt way to preſerve unanimity; and I think it might not be amiſs, in order to avoid unedifying controverſy, and uncharitable diſputes, to adopt ſometimes this method of deciding doubtful matters, which cannot be ſettled with any certainty. For as ſuch opinions have no connexion with truth, and do not promote human

happineſs, reaſon, properly ſpeaking, has nothing to do with them, and whoever attempts to apply it in ſuch inſtances, may addreſs himſelf in the words of Terence:

. . . . . Nihilo plus agas
Quam ſi des operam ut cum ratione inſanias.

It is a pity that Mr. Whitefield did not, by this good method, decide his diſputes with Mr. Weſley, who, however, ſhewed great moderation, and beſtowed many encomiums upon Mr. Whitefield, when, at his death, he preached his funeral ſermon, which is printed.

There is more order and regulation among that party of Methodiſts which is on Mr. Weſley's ſide, than among thoſe of Whitefield. The former keeps his great flock, which is diſperſed over all England, under cloſe inſpection. In the principal towns, thoſe who are of his ſect are divided into ſocieties, and theſe again into claſſes, which regularly meet every week more than once. They communicate to each other freely and plainly, as they call it, their ſpiritual affairs, and the true ſtate of their ſouls. They ſend an account of the reſult of theſe meetings to their ſpiritual guide in the place where they live, who tranſmits afterwards their confeſſions to the chief ſociety in London, where Mr. Weſley, if he be preſent, generally himſelf reads the diſpatches which

which are received, without ſpectacles, though, at preſent, very near ninety years of age, being a myops. Theſe claſſes, which hardly ever exceed twelve in number, receive likewiſe the charitable donations, which by their leader, as he is called, are tranſmitted weekly to Mr. Weſley's ſteward in London. The two brothers, John and Charles Weſley, publiſhed, ſo long ago as the year 1743, a ſmall pamphlet, intitled, "The Nature, Deſign, and general "Rules of the United Societies in London, "Briſtol, Kingſwood, Newcaſtle upon Tyne, "&c." which contains very curious queſtions, to be propoſed in theſe meetings.

From this it may be ſuppoſed, that the Weſleyan Methodiſts have introduced a rather ſevere diſcipline among themſelves; and, indeed, Mr. Weſley keeps his miſſionaries or preachers, as well as their flocks, in very great order and ſubordination. All the chapels or preaching-houſes in the country are connected with the grand tabernacle or chapel, in London, and are from thence provided with miſſionaries or preachers, who are obliged to tranſmit to London, from time to time, proper accounts of the ſtate of their flocks, and the revenues of their preaching-houſes or chapels. They receive their ſalaries not from their congregations, but

from the ſociety in London. Mr. Weſley changes his miſſionaries in the country frequently, for fear, as it is ſaid, that they ſhould become too much beloved among their flocks, and make themſelves independent of him.

The number of Methodiſts in England increaſes, and it was ſaid ſome years ago, that they amounted to near eighty thouſand. They are not only numerous in the church of England, but among the Diſſenters alſo. That party which is connected with Mr. Weſley, and adopts the doctrine of univerſal redemption, is the ſtrongeſt. The Whitefieldites have all thoſe among the Diſſenters who adopt Calvin's doctrine, and favour at the ſame time Methodiſm, on their ſide. Mr. Weſley and his followers maintain that ſtrange doctrine of moral perfection, to which man, according to their opinion, may arrive in this life, much ſtronger than the Whitefieldites; but the imperfections, even of the great leaders of the ſect themſelves, have been ſo viſible, as to make it quite unneceſſary to refute an aſſertion which is contradicted by all experience, and is inconſiſtent with human nature.

Whether it be true, that both Mr. Whitefield and afterwards Mr. Weſley had an eye upon the American colonies, before they acquired

quired independence, to eſtabliſh there biſhopricks, and become themſelves, under the authority of the Britiſh government, the firſt biſhops, it is not in my power to determine. It was ſaid, that when Mr. Whitefield went over to America in 1769, that he was ſupported by ſome biſhops in England, and ſent thither, as a popular clergyman to the Americans, to feel their pulſe, in regard to an epiſcopal eſtabliſhment; but dying there ſoon after, the matter is ſaid to have dropped, and the deſign, if there was any, cannot be aſcertained by the event. Mr. Weſley, during the late American war, ſhewed himſelf a ſtrenuous advocate for the meaſures of the then miniſtry, and defended the meaſures which were adopted againſt the colonies in more than one ſmall pamphlet. Nay, he went ſo far as to aſſume a prophetical character, and predicted the ſubjugation of the colonies; but the event has proved, that he is not endowed with the gift of prophecy. On account of his great forwardneſs in encouraging the ſubjugation of the colonies, it was alleged againſt him by his antagoniſts, that he aimed at a biſhoprick, to be erected among the Americans after they had been ſubdued. This charge, however, cannot be proved; but I believe, that religious liberty would have been

in diſtreſs in America, if Mr. Weſley had obtained there a power in eccleſiaſtical affairs; for I confeſs, that I have no great confidence in the ſpirit of toleration among the Methodiſts.

What may be the fate of Methodiſm, it is not in my power, nor in that of any body elſe, to foretel. This, however, I believe, that after Mr. Weſley's death, the diſtinction between Whitefieldites and Weſleyans will gradually drop, and the ſect of Methodiſts will not only continue, but even increaſe as long as there are people, who, in their way of worſhip, require ſomething auſtere and which affects the ſenſes; whilſt, at the ſame time, they have a propenſity towards enthuſiaſm. People of this ſtamp will never be wanting, particularly among the Engliſh; and the Methodiſts will grow more numerous if the careleſſneſs and indifference, ſo viſible among the epiſcopal clergy, inſtead of leſſening, ſhould rather increaſe.

I ſhall conclude this article, with mentioning a ſchool, eſtabliſhed, as I ſuppoſe, by Mr. Weſley, and his late brother, in Kingſwood, near Briſtol, for the education of youth. I have read an account of it[s], by which it ap-

[s] A Short Account of the School in Kingſwood, near Briſtol. Briſtol, 1768.

pears,

pears, in many reſpects, to be well calculated for the purpoſe, though three maſters only can hardly be a ſufficient number to give leſſons in ſo many different things, to eight claſſes of boys, from very early in the morning till evening. The method which is propoſed, at the end of this ſhort account of the ſchool, to thoſe who deſign to go, within four years, through a courſe of academical learning, is rather ſingular; and in the collection of books which are recommended to be read by the young ſcholar, ſeveral ſhould be left out and the reſt be better arranged. Though not a word of an able inſtructor, or tutor, is mentioned to aſſiſt the young ſtudent, the account concludes very emphatically with theſe words, "Whoever "carefully goes through this courſe, will be a "better ſcholar than nine in ten of the gra- "duates at Oxford or Cambridge." This may poſſibly be true. Lady Huntingdon, the great patroneſs of the late Mr. Whitefield, has inſtituted in London an academy for preparing young men as methodiſtical preachers; but, it is ſaid, that it is not attended with any great ſucceſs.

TOLE-

TOLERATION.

BEFORE I proceed to ſpeak particularly of the Diſſenters, it will be proper to make ſome previous obſervations concerning the ſtate of religious toleration in England.

After the Reformation, which took place under Henry VIII. and under queen Elizabeth, it was appointed by law that *one* church only, that which the government acknowledged, ſhould be tolerated in the kingdom. By ſubſequent acts of parliament kings themſelves were preſcribed what religion to profeſs. All other ſects were excluded, and that alone which was appointed by law, with its highly privileged clergy, was acknowledged as the *eſtabliſhed church* [9]. Againſt thoſe who did not profeſs the eſtabliſhed religion were very harſh laws

9 This privilege extends ſo far that the *parochial* churches alone bear the name of *Church* throughout England. The other religious buildings are called *Meeting-houſes*, *Chapels*, *Preaching-houſes*, &c.

enacted, by no means conſonant with the doctrines of the founder of Chriſtianity [10].

It muſt be acknowledged by every one who has even but a moderate acquaintance with hiſtory, that the eſtabliſhment of a predominant church, has frequently given riſe to the greateſt animoſities in a country; and has been highly prejudicial to the peace and welfare of its inhabitants. To be convinced of this, let any one compare thoſe nations where a general religious toleration, without reſtrictions, is allowed, with thoſe where it is denied. It is poſſible, that at firſt the requiſition of a ſtrict uniformity in religious opinions was made to prevent contentions and quarrels; but whoever has any knowledge of the human heart, whoever is convinced of the right every man has to think for himſelf, though there are many who renounce it, whoever has remarked the impreſſion which a ſuperſtitious education makes upon mankind, how it weakens the underſtanding, foſters holy pride and pious hatred; whoever attends to the great abuſe, which many of thoſe who call themſelves mi-

[10] The laws that were made againſt the Diſſenters from time to time, and the indulgences afterwards allowed them, may be found in BURN's *Eccleſiaſtical Law*, vol. i. article *Diſſenters*.

niſters

niſters of the true church frequently make of excluſive privileges which the law confers upon them, will readily acknowledge, that it would be much better for the community, if every man were permitted, without interruption, to ſerve God to the beſt of his knowledge. The love of virtue, rectitude, and juſtice, ſhould be made the grand foundation of religion, excluding every thing that relates to mere opinion; and thoſe alone ſhould be deemed *heretics*, worthy of excommunication, who, by perſiſting, without any hopes of amendment, in thoſe vices which invade the rights of ſociety, diſturb the public welfare, which cannot exiſt without that virtue, which both reaſon and inward feelings will preſcribe.

That education which nature dictates, is ſimple and innocent; when, on the contrary, that which may be called artificial, is frequently the cauſe why falſe notions, which take their riſe from aſſumed authorities, ſelf-intereſt, folly, and other pernicious ſources, are received as truths, and propagated as ſuch with earneſtneſtneſs and warmth, and too often forced upon others by the moſt oppreſſive meaſures. As dogs and bears may be taught to dance, and game cocks be diſciplined to the fight, thus may

may the human ſpecies be trained up by education in ſuch a manner, that they ſhall, according to the doctrines propoſed and impreſſed upon them in their infancy, knit their brows, place their bodies in certain attitudes, grin contempt upon thoſe of different ſentiments, threaten with their fiſts, and put their threats into execution! Neither the benevolent Father of mankind, nor the nature he has given us, but perverſe education alone, and pernicious habits, inſtigate men to the ſubverſion of all peace and happineſs, to oppoſe their antagoniſts in ſpeculative opinions, not only by ſpeech or by the pen, but by offenſive weapons, even with fire and ſword! It is, therefore, the firſt and principal indication of a wiſe legiſlature, to take care that thoſe whoſe heads and hearts are ſpoiled by education, ſhould be taught the doctrines of moderation and of mutual indulgence; that the warm and the choleric, who are ſo apt to foam at the mereſt trifles, ſhould be kept at a ſecure diſtance from each other, or be ſeparated by a ſuperior force as often as they grapple together, to prevent their fury from becoming contagious, and to preſerve public tranquillity; and finally, that the principles of mutual benevolence, and of mutual

tual toleration, be inculcated upon the mind, from the earlieſt youth.

Immediately after the Reformation, religious toleration was, as I have before obſerved, in a very imperfect ſtate. An ancient eccleſiaſtical law, *De Hæretico comburendo*, was ſtill in force, without even a ſuſpicion being entertained that ſuch a law was inhuman and impious, and without ſpecifying what was to be underſtood by hereſy, or who could be declared guilty of the charge. Henry VIII. declared oppoſition to the papal chair to be innocent, and at the ſame time enacted, through the medium of a ſervile parliament, that the doctrine of tranſubſtantiation, communion by one element alone, the celibacy of the clergy, monaſtic vows, the maſs, and auricular confeſſion, ſhould be retained as articles of faith. Thoſe who denied tranſubſtantiation were to be burnt for heretics; but whoever did not believe the five other articles, ſhould ſimply be hanged as a felon. How humane and Chriſtian-like this!

The glorious times of queen Elizabeth deſerve no praiſe reſpecting religious toleration. The laws I have mentioned concerning the burning of heretics, which excited ſuch horror

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in the preceding reign of queen Mary, continued in force. Two unfortunate Baptiſts were condemned to death, and fell victims to blind and impious zeal. Queen Elizabeth made ſeveral other regulations which were not very conſonant with the ſpirit of Chriſtianity. It was, for inſtance, enacted, that every one who ſhould ſpeak or write diſreſpectfully of the ceremonies of the eſtabliſhed church, particularly of the Common-prayer, ſhould, for the *firſt* offence be impriſoned twelve months; and for the *ſecond*, he ſhould be ſentenced to perpetual impriſonment.

Though ſome apology might be made for theſe puniſhments, on account of the bold and violent attacks made by the clergy at Geneva, and that of the Roman catholic perſuaſion, upon the new form introduced into the Engliſh church, yet at the bar of humanity, and of unbiaſſed reaſon, ſuch laws will appear too ſevere. But this is generally the caſe when the party injured becomes an umpire in its own cauſe.

Under the wretched adminiſtration of James I. the law *De Heretico comburendo*, ſtill remained in force. Two unfortunate men, who were called Arians, ſuffered death for their opinions in the ninth year of his reign. This offering

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was thought due to the benevolent Creator of mankind, whoſe honour was ſuppoſed to be endangered by the opinions of men. And ſince this merciful Being did not treat ſuch perſons in the light of offenders, or viſit them with judgments, thoſe who called themſelves profeſſors of the orthodox faith, *laid their hands upon their brethren, and ſlew them*; by which they fully evinced, that they thought themſelves better acquainted with the execution of vindictive juſtice than the God of heaven and earth!

In the licentious days of Charles II. the *Habeas Corpus* act was made, which ſecured the Engliſh from all arbitrary impriſonment; and by another act, which wreſted the power of puniſhing heretics out of the ſecular arm, and conſigned the ſuppoſed offender to church-cenſure, they were relieved from the horrors of religious perſecution. But ſtill ſeveral ancient laws of an oppreſſive nature continued unrepealed. A law ſtill exiſts, which ſubjects to perpetual impriſonment, any one who ſhould deny, or openly oppoſe, the doctrine of the Trinity. This law is not yet repealed, though it is never enforced. There is no nation in Chriſtendom where Anti-trinitarians and Socinians abound more than in England. They teach, and publiſh their opinions in the moſt open

open manner, without moleſtation, as will more particularly appear hereafter: yet this freedom wears the aſpect of mere connivance, and even the preſent century has furniſhed ſome examples where the ſecular power has been employed againſt thoſe who had oppoſed the doctrines of the eſtabliſhed church. Among other inſtances, Woolſton died in the year 1737 in the King's-Bench priſon, where he was committed on account of his treatiſe againſt the miracles, and alſo ſubjected to a fine of an hundred pounds. It is not thirty years ſince one Peter Annet was puniſhed for a miſerable attack on revealed religion. In the preſent day, authors of this claſs are free from moleſtation.

As many towards the cloſe of the laſt century rather abuſed the liberty that was reſtored to them under king William, and propagated principles which were deemed to threaten the ſubverſion of virtue and morality, an act was paſſed in parliament to check this apprehended evil [1], by which it was ordained, that whoever had been brought up in the Chriſtian religion, and had made a public profeſſion of the ſame, and afterwards openly attacked the

[1] It was made in the 9th year of king William's reign and entitled, *An Act for the more effectual ſuppreſſing of blaſphemy and profaneneſs.*

Bible, whether in print, or in converſation, for the *firſt* offence ſhould, upon conviction, be declared incapable of holding any public office; for the *ſecond* offence, he ſhould be deprived of the privilege of pleading his cauſe in a court of judicature, of purchaſing lands, and of becoming a guardian: he was, moreover, ſentenced to ſuffer three years impriſonment. The following reſtriction was, however, ſubjoined; if the offender became convinced of his error, and made an open recantation of it, in ſome court of judicature, he ſhould be declared exempted from all the above puniſhments.

The preſent age is certainly the moſt happy and the moſt favourable to the cauſe of humanity. In the year 1779, ſome of the moſt ſevere laws, which had been enacted againſt the Diſſenters, were repealed. Before this period, the diſſenting clergy were required by law, to ſubſcribe all the articles of the eſtabliſhed church, thoſe concerning church-government and baptiſm only excepted, before they were qualified for teaching; but now they are free from any obligation to do this, and are ſimply required to make a general declaration to the following purpoſe, "I receive the Scriptures "of the Old and New Teſtament, as contain-

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"ing a revelation of the mind and will of "God, and I receive it as the rule of my "faith and practice." Though this declaration is ſo general, yet ſome of the diſſenting clergy are not ſatisfied with it, conceiving, that making even ſuch a declaration is an acknowledgment of the right of the civil magiſtrate to interfere in matters of religion, which they contend is no part of his province. But the generality were of opinion, that, as the declaration contained nothing but what they all believed, ſuch a ſubmiſſion to the power of government could not be criminal, and they very juſtly thought that the act, paſſed in 1779, was too great an augmentation of religious liberty to be refuſed; though they were likewiſe of opinion that religion was not the province of the civil magiſtrate.

The Diſſenters were formerly, under a very ſevere penalty, to regiſter all their places for the inſtruction of youth; nor was any one permitted to keep a ſchool without taking out a licence: this, with many other harſh and unreaſonable laws, is now repealed. They are, however, excluded from all offices under government, though they may ſit as members, either of the houſe of peers, or the houſe of commons. By the teſt act, which was paſſed in 1672, it was

enacted, that all perſons who were admitted into any office under the crown, ſhould publicly receive the ſacrament on a Sunday in the epiſcopal church, and be furniſhed with a certificate of the ſame from the clergyman and the churchwardens. Though by this the Catholics were particularly aimed at, yet it was extended to the Diſſenters alſo. Before this act another had been paſſed in 1661, called the Corporation-act, which is ſtill in force, and by which it was enacted, that no perſons ſhould be elected as magiſtrates or officers in any cities or corporations, who had not received the ſacrament according to the rites of the church of England, within one year before ſuch election.

There are ſometimes Preſbyterians who will not ſcruple to qualify themſelves for offices, but I believe their number is not great. Burdenſome, and unprofitable pariſh-offices, the Diſſenters are not only permitted, but even compelled to ſerve when elected to them. The troubleſome duty of a church-warden falls upon every pariſhioner in rotation, who is obliged to ſerve two years, under a penalty of fifteen pounds, payable to the pariſh. Many prefer paying this fine. I know, however, an inſtance, in which a Jew was elected to the office

fice of church-warden, in the pariſh in which he was a houſe-keeper, merely for the purpoſe of drawing the fine from him; but he deceived the electors by accepting of this new employment, and with his Chriſtian brother-church-warden, attended regularly the duties of his office.

In reality, the eſtabliſhed clergy poſſeſs every thing which they can reaſonably deſire. England, as I have already obſerved, is divided into a certain number of dioceſes, and each dioceſe is again ſubdivided into its reſpective pariſhes. The lands of the Diſſenters are indiſpenſably ſubjected to pay the tithes to the eſtabliſhed clergy, and every houſe in the pariſh, whether it be inhabited by Preſbyterian, Quaker, or Jew, muſt pay the clergyman's dues and the church-rates. The diſſenting miniſter himſelf, reſident in the pariſh, as well as the other Diſſenters, muſt pay his guinea, or any other ſum, according as his houſe is rated, to the pariſh officers, when they go about to collect the rector's or the vicar's dues. Should he refuſe, the adage *Clericus clericum non decimat* will not avail him; a ſeizure is made of his effects to the amount of the ſum; nor are any laws put into execution with greater rigour in England than thoſe which regard the claims

of the church, or the crown. It is true, the Diſſenters are not compelled, in the preſent age, as they were in the time of queen Elizabeth, to frequent their pariſh-church on a Sunday; it is true, that the Diſſenters of every denomination have liberty to build places of public worſhip, in every pariſh, where they pleaſe; but then muſt pay dearly for it. The meeting-houſes of Diſſenters, which are built within the precincts of a pariſh-church, are conſidered as common buildings, and muſt pay taxes in the ſame manner as dwelling or other houſes. They are exempted from the window-tax alone; but this is alſo exacted whenever a bed chamber belongs to a chapel, or when they are built over warehouſes or cellars, which are let out, to temporal uſes. That the meeting-houſes have neither bells or ſteeples, I need not mention. The diſſenting miniſters may baptize, and bury in their own grounds, but they muſt not marry. This ceremony muſt be performed in the pariſh-church, and by the epiſcopal clergy alone. As the clergyman of the pariſh will generally refuſe to regiſter in the church-books, the children that are not baptiſed according to the rites of his church, though certificates of baptiſm are frequently demanded in caſes of inheritance, and

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ſometimes to be produced by the poor who ſeek to be aſſiſted or ſupported by the pariſh in which they were born; the reſidentiary librarian of the public library in Red-croſs-ſtreet, belonging to the Diſſenters, keeps a regiſter of births and baptiſms, where every parent may have the name of his child inſerted, on paying ſix pence to the librarian. It was with difficulty that the Diſſenters obtained an act of parliament, by which a certificate produced from the above regiſter, ſhould be as valid in law, as thoſe given by the parochial clergy.

Whoever imagines that reformation, or religious liberty, can proceed either from the head or the heart of the majority of the ruling church, believes what every fact upon record in church-hiſtory has uniformly contradicted. All aſſemblies of divines of oppoſite parties, in order to bring about a reconciliation, and to reſtore peace and harmony, have not had the effect which was intended. Though I never have been in any part of my life, nor ever ſhall be, an advocate of deſpotiſm, or of religious compulſion, yet I am convinced, that in conteſts about mere opinions, I ſpeak not either of religion or the principles of morality, the authority of the prince or the magiſtrate often proves the

moſt effectual means to quench religious animoſities, for the maintenance of public tranquillity. The late emperor Joſeph has accompliſhed, in a few years, more in regard to religious toleration than all aſſemblies or councils of the clergy could have effected, had they ſat in holy convocation an hundred years together! Who could have dreamed, twenty years ago, that a ſpirit of toleration, ſo honourable to nature and religion, would have been diffuſed in ſo ſhort of ſpace, over all thoſe countries, to which theſe regulations extended! Where is religious tolerance and mutual forbearance, protected by the wiſdom of the king, ſo generally diffuſed as in the Pruſſian dominions [2]? In what country of Europe, comparatively ſpeaking, is a greater number of learned and moderate divines to be found, than in the realms of this great monarch? In his dominions no one church is excluſively the predominant one; and, conſequently, toleration cannot, properly ſpeaking, be ſaid to extend itſelf to any one in particular. No one church conſiders it as an inſtance of condeſcenſion, and of meritorious forbearance, to live in amity with an-

[2] This was written when Frederic the Great was ſtill alive. The times have ſince greatly altered, and things wear a different aſpect at preſent.

other,

other, as is the caſe in England, and in many other countries. In fact, a toleration which reſtrains a more potent ſect from perſecuting, enfeebling, and oppreſſing a weaker, ought not to exiſt and to have a name among Chriſtians. The ſpirit of their religion ſhould be, according to the intention of its founder, reciprocal love and charity. Since the firſt eſtabliſhment of Chriſtianity, a fairer opportunity has not preſented itſelf, for the complete introduction of religious liberty, and for ſolving the queſtion, Whether government cannot ſubſiſt without granting excluſive privileges to any church in particular? than that which the liberated ſtates of America now enjoy. Time will ſhew, whether they make the proper uſe of this opportunity, and what will, in the proceſs of years, be the reſult.

In the mean while, ſince, in the preſent ſtate of things, as ſo many ſects are exiſting, toleration may be conſidered in the light of a neceſſary evil, by which greater evils are prevented, it muſt be confeſſed, that the toleration enjoyed in England, is preferable to that of any other country, the American ſtates excepted, as it is more general, and, whilſt it comprehends every ſect, ſtands upon a ſurer baſis, and

therefore cannot be endangered or diſturbed by chicanery, or aboliſhed by deſpotiſm. Though there be an appearance as if the epiſcopal church knew of no Diſſenters in its pariſhes, and that the creed, in regard to the parochial taxes and tithes, muſt be abſolutely adopted by every pariſhioner without any diſtinction; yet, thank heaven, there is no compulſion, in any other article, and conformity is not forcibly exacted, except in that which reſpects the pecuniary claims of the church. Every one may think, ſpeak, and write, as he pleaſes. The act of toleration protects each religious community and place of public worſhip. Every ſect may, in the moſt open manner, and without fear of moleſtation, worſhip God according to its own rites; under no other reſtriction than that the worſhip muſt be in public with open doors; and that free admiſſion muſt be given to every one who conducts himſelf with decency. Every congregation of ſectaries may build a place of worſhip, when and where they pleaſe, or hire a room for ſuch a purpoſe, which is to be licenſed at the quarter-ſeſſions, which licence the magiſtrates may be compelled to grant. By ſuch regulations, peace and harmony are preſerved, and every ſpecies of perſe-

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cution ſuppreſſed. Each ſect publiſh their ſentiments with freedom, and in their own way, and without alarming others. The zeal to propagate opinions decreaſes daily, and no body ſtares at another with aſtoniſhment, becauſe he thinks differently from himſelf. Epiſcopalians, Preſbyterians, Baptiſts, Independents, Sabbatarians, Socinians, Arminians, Deiſts, Quakers, Jews; in ſhort, every denomination follow their reſpective occupations near and with each other. They live together as neighbours, ſhake hands as friends, conclude commercial bargains, without the leaſt concern about each others religious ſentiments, without harbouring a thought, that the man who does not frequent the epiſcopal church, may not be as good a member of ſociety, and as upright, as he who uſes the Common-Prayer, and repeats the Athanaſian Creed after a man in a white ſurplice. All ſects meet at the Exchange, and at places of public diverſion. In each place the influence of toleration is very conſpicuous. The theatre in particular is a public evidence of a patient and of a tolerant ſpirit. Comus points his wit at the follies of each ſect indiſcriminately; and laughter-loving Satire ſmiles with impunity at peculiarities of the epiſcopal clergy, as well

as at thoſe of the Puritan, Methodiſt, Baptiſt, or any other ſectary. Men of every perſuaſion enjoy the joke alike, and join in the good-natured laugh, except thoſe who are ſatirized and muſt ſay to themſelves, *de te fabula narratur*.

Of

OF THE DISSENTERS IN GENERAL.

UNDER the general denomination of Diſſenters is comprehended every religious ſect in England, that does not conform to the epiſcopal church. They were called Nonconformiſts, as they refuſed conformity to the eſtabliſhed church; but this name, as well as that of Recuſants, (which was given them upon their refuſing to ſubſcribe to the Thirty-nine Articles), is commonly changed for the general appellation of Diſſenters. They are farther diſtinguiſhed by the name of Proteſtant Diſſenters, from thoſe who, though they are Nonconformiſts, are not Proteſtants, and are yet termed Diſſenters by the epiſcopal church; ſuch as the Roman Catholics, Quakers, Jews, Mahometans. Arians, Arminians, Socinians, Unitarians, Methodiſts, Deiſts, do not form themſelves into diſtinct ſects; they are foſtered in the epiſcopal church itſelf as well as among the different claſſes of ſectaries,

ſo that they cannot, ſtrictly ſpeaking, be conſidered as belonging to the Diſſenters.

The number of Diſſenters in England is ſaid to diminiſh. Daniel Neal calculated that in his time there were about 150,000 diſſenting families in England; but I believe that at preſent they hardly amount to 100,000. We may eſtimate the number of their meeting-houſes, in and near London, within the bills of mortality, at not more than perhaps an hundred; and of theſe the majority are very ſmall, and many are upon the decline. Several diſſenting miniſters of whom I have enquired what might be the proportion between the Non-conformiſts of every claſs and thoſe of the eſtabliſhment, account them as one to five. Many are the cauſes of this decline of the diſſenting intereſt, and the following may be conſidered as ſome of the principal. It is a fact clearly eſtabliſhed by hiſtory, that zeal for opinions becomes in courſe of time more moderate, if its warmth be not kept up by oppoſition. The poſterity of thoſe who have been ſeverely perſecuted for ſentiments which they moſt ſtrenuouſly maintained, will not ſcruple, after the lapſe of three or four generations, when the fury of perſecution and of oppoſition is abated, to exchange the creed

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of their anceſtors, if it be not deeply impreſſed by education, and enforced as of the utmoſt moment, for other ſentiments which are better calculated to advance their temporal intereſts. Honours, diſtinctions, and wealth, have too much influence over frail mortals. Indifference about religion, and licentiouſneſs of manners, prevail more and more; and it is no ſubject of ſurprize, that men forſake that ſect in which they have been born and educated, and profeſs ſentiments more favourable to honour, promotion, riches, and worldly grandeur. Even parents, who mind only the temporal welfare of their children, will give them an education which prepares them for conformity. In later times ſeveral, who left the Diſſenters, have been promoted to the dignity of biſhops and archbiſhops; and ſome who have renounced the principles of Puritaniſm, have enjoyed the moſt honourable and lucrative poſts in the ſtate. This muſt, doubtleſs, make a deep impreſſion upon the mind, and encourage imitation. Beſides, the Diſſenters in general, and many of their clergy in particular, have thrown off much of that ſtiffneſs and zeal which diſtinguiſhed their anceſtors. They begin to imitate the general manners, and to conform to

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the prevailing ſentiments of the preſent age; which is likewſe a very potent cauſe of their decline. Other cauſes will be occaſionally aſſigned, when I treat of particular ſects among them.

It muſt not be expected of me to trace the origin, and write a regular hiſtory of the Diſſenters in England: this is not my object. I mean only to deſcribe their preſent ſtate. Nor is this ſo eaſy a taſk as many may be apt to imagine. Though I am acquainted with ſeveral learned and well-informed perſons in this country, and particularly among the Diſſenters, yet I have been obliged, in ſeveral inſtances, to apply for information to more than one, before I could obtain it; nor has it always been full and ſatisfactory. Moſheim [3] has

[3] Summa ceterum Angli quum licentia fruantur libere cogitata ſua proferendi, et Deum ita colendi, uti juſtum cuique videtur; fieri haud aliter poteſt, quin variæ paſſim ſectæ oriantur et controverſiæ de rebus ad religionem pertinentibus nunquam ceſſent. De his vero tam ſectis quam litibus nemo facile ſic egerit, ut deſiderari nihil queat, niſi aliquamdiu ipſe inter Anglos vixerit, & in fortunatæ gentis opiniones, jura, leges, factiones præſens inquiſiverit. Sectarum plerarumque ne nomina quidem ad nos perferuntur: multarum notitiam habemus qualemcunque, ſed parum abſolutam & luculentam. Mosheim *Inſtitut. Hiſt. Eccleſ.* p. 1032.

taken

taken notice of this difficulty, and I have experienced it much more than he has. Fanatics ariſe from time to time, and may obtain a number of ignorant followers without their being formed into a ſect. Their fantaſtic notions ceaſe to be novel; their propagator and his proſelytes die away; and all is buried in oblivion: ſo that Moſheim well obſerves, that the names of many of theſe ſects are unknown with us in Germany, and that the knowledge of moſt of them is ſuperficial and obſcure. Nay, many even here, are ignorant of the names of ſeveral of the ſects, which have ſtrongly attracted the attention of the Germans. They and their opinions leave the world together, and it requires much pains to collect authentic information concerning them; particularly in a country where the learned themſelves entertain but little curioſity concerning this ſubject. New ſentiments in religion, and the diverſity of opinions relative to them, do not in the preſent age attract much notice, and people in general give themſelves but little trouble to enquire about either the one or the other. Dr. Prieſtley [4] obſerves, in one of his

[4] A View of the Principles and Conduct of the Proteſtant Diſſenters, &c. Preface, p. 6.

late publications concerning the Diſſenters, "that if his treatiſe ſhould have no other me-"rit, it would, at leaſt, have that of a book "of travels, written to inform people of the "manners and cuſtoms of thoſe to whom they "were ſtrangers." Theſe ſtrangers whom he means to inform are his own countrymen of the epiſcopal or eſtabliſhed church. He ſays farther, "We ſometimes meet with inſtances, "even in genteel life, and among perſons of a "liberal education, of ſuch abſolute ignorance "of the Diſſenters, and of their principles, as "afford us great diverſion." In my enquiries about religious ſects, I have very frequently been ſilenced where I expected ſatisfactory replies, by being anſwered, *Indeed, ſir, I cannot tell; I know hardly any thing about it.* Yet many perſons in Germany, who think themſelves perfectly well acquainted with Engliſh affairs, entertain the opinion, that it is the moſt eaſy thing in the world to get minute information about all theſe matters. Many ſects publiſh nothing about themſelves, and if ſometimes ſuch publications exiſt, they either are little known, or are by all-devouring time, become ſo ſcarce that, when they are not to be met with in public libraries, they may be enquired

after at half the old book-ſhops and ſtalls in London, without being procured. On making enquiries by members of the different ſects themſelves, about their tenets, their preſent ſtate, and their opinions, I have found them frequently ſhy and reſerved.

OF THE PRESBYTERIANS.

THE Engliſh Preſbyterians of the preſent age, are carefully to be diſtinguiſhed from the Scottiſh. The former have, in a great meaſure, forſaken the opinions and the manners of the Puritans in the laſt century, while the latter retain them in a conſiderable degree.

The chief articles in which they diſſent from the epiſcopal church, are, according to the ſtatement of Dr. Prieſtley [5], the following: Firſt, they diſclaim all human authority in matters of religion; they believe that the whole of their religion is contained in the New Teſtament; and that it is every man's perſonal concern to learn his faith and duty from thence, by the diligent uſe of his own faculties. Secondly, they are offended at the hierarchy. Chriſt and his immediate followers, they allege, were unacquainted with it. Titles, dignities, rank, large incomes, pluralities, and

[5] View of the Principles and Conduct of the Proteſtant Diſſenters, p. 7, &c.

ſuch

ſuch things, are, as they apprehend, eſſentially contrary to the genius of the religion of Chriſt, and fatal to Chriſtian humility. They, therefore, are againſt diſtinctions of honour among the miniſters of the goſpel. Thirdly, they are diſpleaſed with the garb of the epiſcopal church, which they conſider as one of the remains of popery; they reject many of its ceremonies, which they look upon as ſuperſtitious, and think them a diſgrace, as Dr. Prieſtley expreſſes himſelf, to the good ſenſe and underſtanding of Engliſhmen to retain them. In the foregoing things he believes the generality of the Diſſenters are agreed; but he adds, "that "though the greater part of thoſe who diſſent "from the eſtabliſhed church ſtill maintain "the ſame general doctrines; others of them, "whoſe number is increaſing, and who are the "moſt diſtinguiſhed for learning and freedom "of enquiry, are perſuaded of the falſity of "the following doctrines, which the founders "of the Engliſh eſtabliſhment deemed to be "the moſt fundamental: the doctrine of the "Trinity, the ſentence of everlaſting damna-"tion, as expreſſed in the Athanaſian creed; "the addreſſing prayers to Chriſt; the doc-"trine of original ſin, and that of abſolute "predeſtination." Thus the doctor deſcribes

the difference between the Diſſenters and the eſtabliſhed church, adding at the ſame time, "the "moſt learned and reſpectable members of the "church of England have been foremoſt in "their labours to explode the Thirty-nine ar-"ticles; and a great majority of thoſe who are "candid and inquiſitive among them, believe "as little of what are generally called the or-"thodox opinions as we do."

The religious ſentiments of the diſſenting clergy are very different. A few think like Dr. Prieſtley, many are Arminians, ſome Arians, others Socinians, or Anti-trinitarians, and not a few zealous ſticklers for Calviniſm. Every one has a right to think as he pleaſes, and nobody aſſumes an authority over another to controul him, or to be his judge in matters of faith. Whilſt, however, this liberality of ſentiment ſpreads itſelf among the Diſſenters, and old prejudices wear off, the more indifference in regard to the religious tenets of their forefathers muſt increaſe, and conſequently, the intereſt of the Diſſenters, as a ſect, decreaſe. Many of the laity among them become more accommodating; they conſider conformity to the church as a trifle, and do not ſcruple to educate their children in the principles of the eſtabliſhment, in order to ſecure, as they imagine,

gine, a happier lot for them in this world; this goes ſometimes ſo far, that whole families forſake the Diſſenters. There is no doubt, but that if, on the contrary, the Preſbyterians were the predominant church, their numbers would increaſe, in the ſame proportion as the epiſcopalians do now.

The ſtiff, formal character of the Puritans, which prevailed even in the beginning of the preſent century, and which every man of ſenſe muſt view with an eye of compaſſion, if not with contempt, was, perhaps, better adapted to keep up the intereſt of the ſect. A modern diſſenting miniſter [6], draws their character in the following manner: "The diligent and im-
"partial enquirer, however candid, muſt ac-
"knowledge that the Proteſtant Diſſenters, in
"leſs time than even half a century paſt, were
"in general auſtere in their temper and man-
"ners; that they painted religion with a
"gloomy aſpect; betrayed a ſpirit of ſingu-
"larity and oppoſition in trifles; were exceſ-
"ſive and almoſt indiſcriminate in their invec-
"tives againſt pleaſure; laid too much ſtreſs
"upon modes and opinions, made too little

[6] On Religious Zeal, with a comparative View of the Proteſtant Diſſenters of the laſt and preſent Age. By Richard Godwin. *Three Diſcourſes*, London, 1780. 8vo.

"allowance for human infirmities; fixed too "high a value on long and frequent retire- "ments for the ſake of devotional exerciſes in "private; placed as much too low the ſtandard "of moral virtues, thoſe eſpecially which are "humane, generous, and of all others the moſt "engaging; confined almoſt all their appro- "bation and good-will to the people of their "own ſect; diſcovered an over-weening con- "ceit of their own ſpiritual attainments; and, "what is ſtill worſe than all the reſt, that there "were undoubtedly inſtances of thoſe who put "on the ſemblance of rigorous piety to atone "for, conceal, and give ſucceſs to heinous "immorality. It is with all readineſs acknow- "ledged, that there are upon record many ex- "ceptions to this heavy charge, but the above "mentioned may, I think, be exhibited as "ſome of the principal outlines in the charac- "ter of thoſe who were, or affected to be, "amongſt the beſt and moſt religious per- "ſons of the laſt age. Nay, farther, if a "diligent and impartial enquiry were now "made into the prevailing temper of large bo- "dies of Proteſtant Diſſenters, in ſeveral dif- "ferent parts of the kingdom, it would be "found that ſomething of the ſame ſpirit is "ſtill remaining among us." And now, to

make

make the contraſt between the old and modern Diſſenters, appear the more ſtriking, I will add immediately another picture of the latter, drawn by Dr. Prieſtley, who is of great reſpectability among the Diſſenters, and deſcribes thoſe of the preſent age, in the following manner: "The preſent race of Diſſenters," ſays he, "have little, or nothing of that ſtiffneſs "and ruſticity of behaviour, for which their anceſtors are generally, though not altogether "juſtly, ſuppoſed to have been diſtinguiſhed. "With a moderate ſhare of wealth, they are "by no means deficient in the politeneſs of "modern times; and we apprehend that "their miniſters, though, in general, inferior "to the clergy of the eſtabliſhed church in "claſſical knowledge, are not inferior to them "in philoſophical knowledge, and are probably, "ſuperior to them with reſpect to theology "and an acquaintance with the Scriptures. "This is owing chiefly to the circumſtance of "our being the inferior party, and the neceſſity that, in this ſituation, we are under to "diſtinguiſh ourſelves, in order that, without "the advantage of numbers, we may appear "in a reſpectable light in the community. "Beſides, it may be well ſuppoſed, that all the "unthinking part of the nation, will in gene-

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" ral go with the eſtabliſhment, whatever it be;
" No body is ever aſked a reaſon why he goes
" to church. Any perſon would be thought
" impertinent who ſhould ſeem to expect a rea-
" ſon in this caſe. The members of the eſta-
" bliſhed church, therefore, have no occaſion
" to trouble themſelves about the reaſons of
" their conduct; but Diſſenters are often in the
" way of diſcourſes upon that ſubject, ſo that
" they cannot help giving ſome degree of at-
" tention to it, and alſo to every other ſubject
" of controverſy. Children and young perſons
" among us are expoſed to the inſults of their
" companions who go to church; which rouſes
" their faculties, and puts them upon an en-
" quiry, that they may have ſomething to re-
" ply, when they are attacked upon the ſubject
" of religion. In this ſituation, our youth
" can hardly help getting a taſte for reading.
" And I think it is evidently fact, that Diſſent-
" ers in general are not poſſeſſed of leſs know-
" ledge than churchmen of the ſame claſs and
" rank in life: it is rather probable, that they
" are poſſeſſed of more. Diſſenting miniſters
" are much more carefully educated than the
" generality of clergymen. And not only are
" they obliged to ſtudy the ſubject of religion
" more cloſely; but, if the conſtitution of our

" ſemi-

" ſeminaries of learning be attended to, it will " appear that the buſineſs of education, in " reſpect to thoſe who are deſigned for the mi- " niſtry, is much more extenſive and liberal " among us. The method in which clergy- " men are educated at the Engliſh univerſities, " is certainly leſs adapted to make them di- " vines than the diſcipline and courſe of ſtudy, " provided for Diſſenters; beſides that many " of our ſtudents, after attending the uſual " time at our Engliſh academies, finiſh their " ſtudies at Edinburgh or Glaſgow. Diſſent- " ing miniſters, are alſo, in a manner, obliged " to uſe their own prayers, and to make their " own ſermons; which makes reading, think- " ing, and compoſing, neceſſary and habitual " to them; whereas it is very poſſible for a " clergyman to go through his duty without " particular obſervation or cenſure, if he can " do little more than read, and be able to ac- " quit himſelf with tolerable propriety in com- " mon converſation. Beſides, diſſenting mi- " niſters are under much more reſtraint with " reſpect to decency and ſtrictneſs of behaviour. " Levities, that are hardly noticed in clergy- " men, would be the cauſe of expulſion to " many diſſenting miniſters. In this ſituation " not being at liberty to indulge themſelves

" in

" in the faſhionable pleaſures and diſſipation of
" the age, they are under a neceſſity of hav-
" ing recourſe to reading and ſtudy. In this
" manner a conſiderable number of them, a
" number much greater in proportion than of
" the clergy, acquire a habit of ſevere applica-
" tion to ſtudy, ſo as to have no taſte for any
" other method of ſpending their time. A ſet of
" men, thus formed by their education and
" manner of life, cannot but be of ſervice to
" the community, eſpecially with reſpect to the
" clergy, and the ſtate of literature in general.
" It muſt be owned, however, that the mode-
" ration of the preſent age has occaſioned a
" very great change in the manners and pecu-
" liar diſtinctions of the Diſſenters. As the
" politeneſs of the times prevents all well-bred
" people from offending one another, by intro-
" ducing any converſation upon topics, on
" which they differ, the preſent race of Diſ-
" ſenters are by no means ſo well verſed, as
" their anceſtors were, in the grounds of Non-
" conformity; and with reſpect to reading and
" knowledge of every kind, they are ſinking
" faſt to a level with the members of the eſta-
" bliſhed church. The conſequence of a free
" and eaſy intercourſe between Diſſenters and
" churchmen is likely to prove much more fa-
" tal

" tal to the diſſenting intereſt, than all the per-
" ſecution they underwent in former times.
" The decreaſe of bigotry has been attended
" with the decreaſe of juſt zeal. The rational
" Diſſenters, being more free from bigotry,
" have, in general, the leaſt zeal; and though
" it be evident, that they have the moſt reaſon
" to diſſent from the church of England, yet
" they attend to theſe reaſons ſo very little,
" that they have hardly any weight on their
" minds, or any influence on their conduct, ſo
" that, in many caſes, the moſt trifling induce-
" ments in the world are ſufficient to carry
" them into the church. But thoſe who act in
" this manner are, evidently, perſons with
" whom religious motives in general have little
" weight; ſo that their leaving us, is only a
" loſs of numbers and wealth, and by no means
" of juſt reputation. Diſſenting miniſters, alſo,
" and eſpecially thoſe of the rational part of
" them, have loſt almoſt all their preciſeneſs
" and ſtrictneſs of behaviour, and are hardly
" to be diſtinguiſhed from the more decent
" clergymen. Still, however, nothing ap-
" proaching to immorality would be allowed in
" them; and with reſpect both to polite lite-
" rature and all the branches of uſeful ſcience
" as well as theological knowledge, they have

"greatly the advantage of their anceſtors, and "of the Diſſenters of the other perſuaſion; "and they are diſtinguiſhing themſelves more "every day. Yet, in conſequence of mixing "more with the world at large, diſſenting mi-"niſters of this ſtamp often come to lay but "little ſtreſs on the peculiar principles of Non-"conformity; and the few that are tempted "with the proſpect of advancing themſelves, "to conform to the eſtabliſhed church, are "almoſt entirely of this claſs; but as it is not "pretended, that their opinions in matters of "religion are changed, no perſon can be at a "loſs what kind of conformity it muſt have "been. It is the reputation of the men, and "not that of the cauſe, that is brought into "queſtion by thoſe converſions[7]."

Here we have a portrait of old and modern Engliſh Diſſenters, drawn by two of their own clergy; and I have given this long quotation from Dr. Prieſtley for two reaſons; firſt, becauſe he may be ſuppoſed to enjoy the beſt opportunity of being acquainted with the character of his brethren, and to poſſeſs both penetration and liberality ſufficient to delineate a faithful reſemblance; and, ſecondly, becauſe he contraſts the eſtabliſhed church, and parti-

[7] View of the Principles and Conduct of the Proteſtant Diſſenters, &c. p. 82, &c.

cularly

cularly their clergy, with that of the Diſſenters and their clergy, giving a comparative view of both; and what he has here advanced, appears to me to be well founded.

Public worſhip among the Diſſenters is performed without ſhew. Their meeting-houſes have neither images, nor altars, nor organs, nor ſteeples, nor bells. They have externally no church-like appearance, nor do their miniſters wear any particular dreſs, except that they are commonly dreſſed in black, and when they officiate generally wear bands, and ſome of them gowns. They ſing pſalms, and in ſome congregations hymns, of which the ſinging of the latter is by far more melodious than the former. The prayers of the miniſters in the pulpit are very long before, and rather ſhorter after the ſermon. They laſt often a quarter of an hour, and are frequently very tireſome, becauſe they are generally full of repetitions, and oftentimes delivered in a melancholy monotony. Their diſcourſes are very different from thoſe which were preached by the Preſbyterians in the laſt century; and even in Scotland the ſtyle of preaching has changed much for the better. There are, however, ſome ſcattered inſtances in England of diſſenting miniſters, who ſtill follow the ancient mode, and whoſe ſermons are a rhapſody of myſteries, allegories, and unpro-

ſitable controverſy. Theſe are principally to be found among thoſe who are ſomewhat methodiſtically inclined, and who, being deficient in a regular education, are excluded from the ſtated aſſemblies of the preſbyterian clergy. Moſt of the diſſenting miniſters read their ſermons, but not ſo literally as to have their eyes immoveably fixed upon their notes. The methodiſtical claſs, on the contrary, bawl away for hours together, without either notes or premeditation. I have heard many diſcourſes of diſſenting miniſters, that may be conſidered as models for pulpit compoſitions. Some young miniſters among them, from their dreſs and manners, might be miſtaken for French abbés, and ſometimes their pulpit eloquence is in the ſame character. Their manners, however, are perfectly agreeable to the younger ſort of their audiences of both ſexes, who move and dreſs in a much gayer ſtyle than their zealous progenitors.

A miniſter is ſeldom ordained among the Preſbyterians; or, indeed, among the Diſſenters in general, unleſs he be called to ſome particular congregation. Yet, young men, furniſhed with proper certificates of their abilities and moral conduct, are permitted to preach to any congregation, at the requeſt of their miniſter,

miniſter, as ſoon as they leave the academy. Five or ſix clergymen are generally appointed to conduct an ordination. One of them preaches an introductory ſermon; another gives the charge to the young miniſter, but without aſſuming himſelf any authority; merely adviſing him as a friend or brother. The other miniſters engage in prayer. Sometimes the ceremony is accompanied with impoſition of hands, ſometimes it is omitted. The candidate is generally aſked, what his reaſons and motives are for taking upon himſelf the office of a miniſter; theſe he anſwers, and adds, ſometimes, a ſummary view of his religious ſentiments. This, however, is left entirely to his own diſcretion, and many content themſelves with a general declaration that they are Chriſtians.

The incomes of diſſenting miniſters are but ſmall, and if a congregation affords for the maintenance of its paſtor an hundred and fifty, or two hundred pounds, it is thought to be a very good place. Yet many of the diſſenting clergy live with a very ſmall income, often more comfortably, and with more decency, than ſome of the eſtabliſhed church with two or three livings. The ſtipend of diſſenting miniſters is ſometimes precarious; it depends on the largeneſs, opulence, and ge-

nerosity of their congregations; and if it should happen, that the congregation decays, or leaves their pastor, his place and his ministerial function are at an end; for the contributions for his support are not collected by coercion of the law, as those of the parish-priest, but depend on the liberality, attachment, and good-will of his congregation. There is a fund from which those ministers, whose salary is not sufficient for their support, receive small donations; but I have reason to think, that it is not very ample. The congregation in Crutched-friars, which was once so respectable, and had Dr. Lardner and Dr. Benson, two celebrated divines, for its pastors, exists no more, the members dying off, or going to other congregations. The present principal Presbyterian congregations and meeting-houses in London, are those in Salter's-hall, in the Old-Jewry, in Carter-lane, and one in Princes-street, Westminster, which, at present, has the worthy and learned Dr. Kippis for its pastor.

Presbyterian congregations are entirely independent of each other. Every one of them has, exclusive of the minister, its elders, or deacons; but they have no general president or head. Each community superintends its own affairs, and neither the people nor the minister

miniſter are ſubject to any conſiſtory. It is true, that the moſt conſiderable miniſters among the Diſſenters in London, whether they be Preſbyterians, Independents, or Baptiſts, hold annual meetings, or oftener, if urgent buſineſs, relative to the general welfare of the diſſenting intereſt, ſhould require it; but this aſſembly never interferes with the concerns of particular congregations, or their preacher. From this aſſembly, or, if I may term it ſo, this ſynod, thoſe miniſters are excluded, who either are deficient in learning and education, or known to be Methodiſts. Thoſe who belong to it call themſelves collectively, *The general Body of Proteſtant Diſſenting Miniſters of London.*

Experience has convinced me, that the Preſbyterian clergy, though thoſe of the eſtabliſhed church think them to be reſerved and auſtere, are more eaſy of acceſs, and more friendly in their manners, than moſt of the epiſcopalians. I know among the latter clergy, the moſt deſerving, well-bred, and affable men; but the generality, at leaſt of thoſe who are in poſſeſſion of church benefices, ſhew a kind of hauteur, founded merely upon the ſuppoſed ſecurity of their prerogatives and emoluments, as they are eſtabliſhed by law. The diſſenting clergy, on the contrary, conſider themſelves as

an oppreſſed part of the ſtate, and ſeem to reſent the haughty ſpirit of the former. This may be one reaſon, why they manifeſt leſs national pride in their converſation with ſtrangers. Their ſentiments relative to the affairs of church and ſtate, are much freer than thoſe of the epiſcopal church, whoſe hierarchy is ſo intimately connected with the civil government; for which reaſon they judge much more mildly of the doctrines of paſſive obedience and non-reſiſtance, which every liberal-minded Engliſhman regards as a moſt deteſtable doctrine. Moſt Diſſenters are partial to republican principles, or at leaſt to thoſe of liberty; and the late revolution in North-America is a proof, how ſtrongly the preſent generation of the Anglo-Americans has adhered to the tenets and ſpirit of republicaniſm, to which their forefathers were ſo much addicted.

The Preſbyterians and other Diſſenters have eſtabliſhed, in different parts of England, academies for the education of youth; particularly thoſe who are intended for the miniſtry. Theſe diſſenting academies are in a very different ſtate from thoſe in foreign countries, which are diſtinguiſhed by the ſame name. They have no permanency, but flouriſh and die away within the ſpace of a few years, as

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muſt be the caſe with all inſtitutions that have no permanent fund. The moſt conſiderable academical inſtitution, at preſent ſubſiſting among the Diſſenters, was founded in 1786, at Hackney, and is generally known by the name of the New College, Hackney. Large ſums have been expended upon the building, which is ſpacious and has convenient grounds. A fund has been raiſed for its ſupport, by voluntary ſubſcription; and by means of this fund a limited number of young perſons are ſupported and educated for ſome years, on an eſtabliſhment. Other young men, who are not upon the foundation, are likewiſe admitted into theſe ſeminaries, and educated with the reſt, at the expence of their parents. The academy at Hackney ſupports a number of ſtudents, and they remain there about five years, generally from the age of ſeventeen to two and twenty. It has at preſent ſeven tutors, in the different branches of literature and ſcience. At Warrington, in Lancaſhire, was lately an academy eſtabliſhed upon a very liberal plan; but it is, like many others, diſſolved, though ſome time after re-eſtabliſhed at Mancheſter. Formerly, it was not uncommon for Engliſh preſbyterian ſtudents, when they had quitted their academies, to go to Scotch univerſities, to finiſh their ſtu-

dies, and ſometimes to foreign Proteſtant univerſities; but this now happens leſs frequently. I have known young men, educated in theſe academies, who, after they had left them, and even had preached as divines, quitted their theological profeſſion, and ſtudied phyſic at Leyden or Edinburgh.

The Preſbyterians have a kind of public library in Red-croſs-ſtreet, in London, which was founded by Dr. Daniel Williams, an opulent Preſbyterian clergyman. Of this library a catalogue was publiſhed in 1727. Some donations of books have ſince been added to it; but there being no particular fund appropriated to the purchaſe of new books, it has not been much enlarged. The library is placed in a ſpacious houſe erected for the purpoſe, where there is alſo a large room, in which the diſſenting clergy hold their annual and occaſional meetings.

THE

THE CHURCH OF SCOTLAND.

SCOTLAND being the true ſeat of Preſbyterianiſm, I give it a place here immediately, though the Scotch church cannot be claſſed among the *Engliſh* Diſſenters, it being by law, in that kingdom, the eſtabliſhed church. In the ſame manner as the Epiſcopalians in England call the Preſbyterians Diſſenters, ſo on the contrary, the ſame denomination is given to them in Scotland; for the orthodoxy of the inhabitants of a Chriſtian country depends always on the education which they have received from the clergy of the eſtabliſhed religion, which looks upon its adopted articles of faith, as a deed by which its income and temporalities are ſecured. It is, therefore, very natural that they ſhould proclaim theſe articles as very ſacred, and ſtigmatize thoſe with denominations to which an idea of degradation is annexed, who diſſent from them; particularly if by theſe means they can keep them at a diſtance, ſo as not to partake of the emoluments of church and ſtate, which are ſo eagerly ſought for.

Before Preſbyterianiſm gained the aſcendancy in Scotland, it was divided into two archbiſhopricks, and twelve biſhopricks. The nonjuring clergy in Scotland, who are of the epiſcopal church, ſtill keep up among themſelves the denomination and empty titles of theſe formerly exiſting biſhopricks, and even now an epiſcopal college exiſts in that country, conſiſting of ſix members, who ſtyle themſelves biſhops of Edinburgh, Aberdeen, Dumblane, &c.

All Scotland, with the adjacent iſlands, is divided into eight hundred and ninety pariſhes, each having its own miniſter: for pluralities and non-reſidence are not permitted in that country, the law having wiſely provided againſt them. Moſt of the pariſhes are under a patron, and there are but few where the right of preſentation is centered in the pariſhoners. This gave, a few years ago, occaſion to ſome diſturbances, the people attempting to extend their privileges, in which, however, they did not ſucceed. A conſiderable number of pariſhes belongs to the king, and are, therefore, termed royal boroughs. The patron is to appoint a clergyman to a vacant church, within ſix months; and if he fails in doing it, the preſbytery nominates a miniſter in his ſtead; yet this does not extend over the royal boroughs,

roughs, for the king is not confined to any limited time.

The parishes are divided into sixty-nine presbyteries, which are formed by twelve, eighteen, and sometimes twenty-four of the neighbouring parishes. The minister or presbyter of a place elects from his congregation eight or ten of the most sensible and respectable members, to the office of elders or rulers of the church, and one of them is appointed ruling elder. These elders, together with the minister, have a weekly meeting, in which the latter presides, and these weekly assemblies are called *kirk-sessions*. The rights of their church, the state of their poor, and other concerns of the parish, are the objects of deliberation in these meetings. The ministers of each parish, together with their ruling elders, meet every month, in the chief town of their district, and this assembly forms, strictly speaking, *the Presbytery*. They have cognizance of all the church-affairs under their jurisdiction, but not beyond the limits of their district. The clergymen belonging to such a presbytery are not all present, and excuses, on account of absence, are readily admitted. The most important business which engages the attention of these assemblies, is the ordination of young ministers

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for vacant parishes, which is generally performed with much solemnity. Church censures, marriages, and things of a similar nature, fall under their cognizance. The laws of the Scottish church against adultery and fornication are extremely rigid. A man or woman proving guilty of these offences, besides other penalties, must sit upon what is called a repenting-stool, before the whole congregation, whose devotion can hardly be encreased by such a strange exhibition. This uncommendable practice, however, is become less frequent within these twenty years, as it appeared that the murder of bastard-children was thereby promoted, and rendered more prevalent in Scotland than in any other Christian country.

The above presbyteries stand under the jurisdiction of the *provincial synods*, of which there are fifteen in all Scotland. They assemble every half year in the principal town of the province, and are composed of twelve, or more, of the neighbouring presbyteries. Appeals may be made from the decrees and decisions of these synods, to the *general assembly*, as the highest ecclesiastical court in the kingdom, which meets annually in the city of Edinburgh, in the month of May, and sits for about ten days. To this respectable assembly, the king nominates a lord com-

commiſſioner, who is one of the firſt nobility, and repreſents, as preſident, the king's perſon. If this meeting ſhould become tumultuous, he enjoins peace and order; and if any thing ſhould be propoſed againſt the royal will, he has the power of diſſolving the aſſembly, which has ſometimes happened.

The clergy in Scotland differ, in their general character and manner, much from thoſe in England. In what may be called ſcholaſtic and theological knowledge, the former is no doubt ſuperior to the latter, and Scotland has, within theſe thirty years, among its divines, particularly thoſe who reſide in univerſities, very able writers in various branches of literature, who might excite the envy of the Engliſh of the ſame order. Though Dr. Johnſon judges of Scotch learning, and Scotch ſchools and univerſities, in his uſual way, very roughly and unfavourably, yet ſome are of opinion, that the Scotch education in ſchools and univerſities, contributes greatly to that merit which I have mentioned. The Scotch clergy are, in regard to their morals, much ſtricter, and in their conduct more ſerious than the Engliſh; nay, many of them ſtill bear the character of the old Puritans. They would by no means appear at the performance of a play,

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or in the circle of a rather gay aſſembly. It has even been related to me, that a clergyman at Edinburgh was blamed for attending a muſical concert. The Scotch clergy are ſaid to be in converſation more polite, obliging, and affable than the generality of thoſe in England; which I ſuppoſe muſt be confined to thoſe who are reſident in their own country.

The beſt livings in Scotland are worth no more than a hundred or a hundred and fifty pounds; but there are none ſo poor as many in England, for no living is under fifty pounds. It is, however, ſaid, that the generality of the Scotch clergy, though no pluralities are allowed, live happily and contentedly, being at the ſame time very hoſpitable, and educating their children in a better and more proper manner than many of the Engliſh clergy, who enjoy the revenues of more than one church preferment. But it is to be feared, that, as luxury and faſhionable living are advancing from the South into Scotland, and making great progreſs in the country and among its inhabitants, this happineſs and contentment will get into decreaſe, and leſſen in proportion as modiſh wants, dearneſs of living, and taxes, increaſe.

The Scottiſh clergy have been divided, for many years paſt, into what are called the orthodox party, and the preachers of morality. The firſt party endeavoured to inſtruct and preſerve the people in that pure orthodoxy, which they ſuppoſe particularly and excluſively adapted for the ſalvation of ſouls, by which they mean that ſyſtem of theology, which, about two hundred years ago, was digeſted by the divines of Geneva for the benefit and the rule of faith, of what is called the reformed church. The other party had merely in view to make the people, who were intruſted to their paſtoral care, better, and to incline their hearts to virtue and morality. They likewiſe differed from the other party by adopting that, by every orthodox party, controverted opinion of St. Peter the apoſtle, "that in every nation, he that "feareth God and worketh righteouſneſs, is "accepted with him." The ſofter tone, and the perſuaſive invitations of the latter party, are ſaid to have found more ingreſs, and to be more liked by ſenſible people, than the high tone, and the menacing voice, in which the former are uſed to threaten their flocks, and to exhort them to be upon their guard againſt the venom of hereſy. However, the fiery zeal, and the cordial hatred, which the orthodox party

party bore to the other, have, within theſe twenty years, much abated. The laſt perſecution by which they ſignalized their faith, was directed, in the year 1767, againſt a worthy clergyman of the name of Fergusſon[s]; but their honour and credit getting, on this occaſion, in great danger, they were luckily relieved by the death of the object of their perſecution, and from that time proceſſes for hereſy have got into diſgrace; at leaſt, I have not heard that the watchmen of the Scotch Zion have ſounded the trumpet of perſecution ſo loudly ſince.

From what I have juſt mentioned, it appears very plain, that many in Scotland are found zealouſly devoted to Calvin's doctrine. They are connected with thoſe in England, that are of the ſame way of thinking, among whom may be comprehended the generality of Independents, and the Particular-baptiſts, though neither they, nor their congregations with their teachers, are, in any reſpect, depending on, or ſubject to the general aſſembly in Scotland. The Engliſh epiſcopal church, as well as the Preſbyterians, particularly thoſe, who call

[s] See *The Religious Eſtabliſhment in Scotland examined.* London, 1771. In the Preface to this book, a narrative of this proſecution is given.

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themſelves Rational Diſſenters, are averſe to the more rigid part of the Scotch church, and uſe the appellation of Calviniſts as a kind of degradation. I have likewiſe obſerved, in ſome Engliſh literary Reviews, when theological publications, written in the old hyper-orthodox ſtyle, paſs their critical tribunal, that they diſmiſs them without much ceremony, by ſaying, that they contain *Calviniſtical nonſenſe*.

As ſtrongly, however, as a part of the Scottiſh church adheres to Calvin; yet there are ſome who think that it is not done ſtrictly enough, and, therefore, they have formed congregations upon the original plan, on which Calvin reformed the churches of Geneva. Thoſe that belong to them are called *Seceders*, of which there are likewiſe two ſmall congregations in London. They are not numerous even in Scotland; and, upon the whole, comparatively ſpeaking, but few Diſſenters are to be met with in that kingdom, though toleration, under an act of parliament, is there enjoyed to a greater extent than in England, the clergy of every ſect being at liberty to perform every ſacerdotal function, marrying not excepted.

At the time of the Revolution, many of the epiſcopal church in England, who were on the

ſide of James II. went to Scotland and eſtabliſh-ed themſelves there. They refuſed to ſwear allegiance to king William, and would not pray for him at their divine ſervice; for which reaſon they received the name of Jacobites and Nonjurors, under which denominations they have exiſted until the year 1788, when, in the month of April, at a meeting of their biſhops, at Aberdeen, they unanimouſly reſolved to pray, in expreſs words, for the preſent royal family in their chapels, ſo that it may be ſaid that now Jacobites and Nonjurors exiſt no more.

SANDE-

SANDEMANIANS.

THE reaſon why I aſſign to this ſect a place here, is becauſe it originated in Scotland, and may be regarded as an offspring of the Scotch church. Its original founder, John Glaſs, was a clergyman of the Scottiſh eſtabliſhed religion; but being accuſed of hereſy, he was deprived by the ſynod of his living, and expelled from the eſtabliſhed church. He now formed a congregation of his own, which adopted his opinions and received him as its miniſter[9]. This happened about the year 1728, from whence the origin of this ſect is to be dated. Several other congregations formed themſelves ſoon after, upon the ſame plan, and thoſe who belonged to them were called Glaſſites, which name they have hitherto retained in Scotland.

9 The works of John Glaſs are publiſhed in four vols. 8vo. and contain, among the reſt, an account of himſelf and his doctrines.

Robert Sandeman, a layman and elder of Mr. Glaſs's congregation, publiſhed, in the year 1755, letters againſt the late Mr. Hervey's Theron and Aſpaſio, in which he advances, among other things, that the word faith, as uſed in the New Teſtament, means no more than a ſimple aſſent to what is ſaid, under divine authority, of Jeſus Chriſt, and that all the other notions, adopted according to Calvin's doctrine, of juſtifying faith, are erroneous and unfounded. Thoſe of the Glaſſites in Scotland, who were addicted to Calvin's Scripture-explanations, began a controverſy with Mr. Sandeman, who was then in London, where he had collected a congregation, that adopted his notions, and whoſe members called themſelves Sandemanians. The diſpute, however, was, on both ſides, carried on very amicably, and the Glaſſites in Scotland keep up a ſtrict communion with the Sandemanians in London, though both decline being connected with other churches. There is, as far as I know, but one place of worſhip where the Sandemanians aſſemble in London, which is in St. Martin's le Grand, and the congregation conſiſts of not much more than a hundred members. They ſeem to be rather reſerved to thoſe who make enquiries af-

ter the ſtate of their ſect; but give them to underſtand, that they have congregations not only in England and Scotland, but alſo in North-America. I have been, however, informed, that ſuch congregations are only a few perſons, or, perhaps, a ſingle family, which have adopted the religious opinions of the Sandemanians, and are connected with thoſe in London merely by correſpondence. Some years ago, a member of that congregation which aſſembles in St. Martin's-le-Grand, publiſhed, in a letter to a friend [10], an account of their religious tenets, of which the following is the ſubſtance. They take the words and precepts of Chriſt and his apoſtles in the moſt literal ſenſe; they follow the practices of the primitive diſciples and churches, as far as they can learn them from the New Teſtament, and avoid every thing carefully for which the firſt followers of Chriſt were reproved, either by himſelf or his apoſtles. On Sundays they meet, pray, ſing pſalms, preach, and explain the Scriptures. In the interval between the morn-

[10] A Plain and Full Account of the Chriſtian Practices, obſerved by the Church in St. Martin's-le-Grand, and other Churches in Fellowſhip with them. In a Letter to a Friend. London, 1767. *Second Edit.*

ing and afternoon ſervice, they have *love-feaſts*, of which every member partakes, by dining at the houſes of ſuch of their communion who live ſufficiently near, and whoſe habitations are convenient for that purpoſe. Every one who belongs to the congregation, poor or rich, is not only allowed, but even required, to partake of them. On this, and other opportunities, they ſalute each other with the kiſs of charity, which they think to be a duty expreſly ordered in ſeveral paſſages of the New Teſtament. The Lord's-ſupper is adminiſtered every Sunday by one of the elders, in the moſt ſimple form, which is preceded by a collection for the ſupport of the poor, and defraying other expences. They have church-meetings on Tueſdays and Fridays in the evenings, when exhortations are given. They practiſe pædobaptiſm, and agree in the unlawfulneſs of eating blood, and creatures ſtrangled, or ſuffocated in their blood. They think the waſhing one another's feet neceſſary, and that this is commanded in the goſpel; they believe it unlawful to lay up treaſures on earth, by ſetting them apart for any diſtant, future, uncertain uſe. The lot they eſteem to be a ſacred thing according to Scripture [1], and there-

[1] PROV. xvi. 33.

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fore judge the uſing it for diverſion to be unlawful, for which reaſon they are alſo againſt playing at cards and dice. They make no diſtinction between elders, paſtors, and biſhops, and have a plurality of them in each of their churches, as they are of opinion, that the primitive churches had the ſame. If a member is juſtly charged with a ſcandalous crime, an immediate excommunication takes place, which is done in the preſence of the whole church; but if ſuch a perſon ſhews full and true repentance, he may be received again. In all their church tranſactions they deem unanimity abſolutely neceſſary.

From this account which I have given nearly in the words of the above mentioned letter, it may eaſily be ſeen, that the intention of thoſe with whom this ſect originated, was no other than to form its congregation entirely upon the plan of thoſe in the times of primitive Chriſtianity; which plan they had laid down according to their own ideas and explanation of Scripture. But ſince times, circumſtances, and ſituations, produce changes, though not in what relates to the eſſentials of religion, yet in matters relative to externals and accidentals, it is very evident, that theſe people ſuppoſe many

things to be eſſentials of Chriſtianity, which in fact, were merely accidental in ſome primitive Chriſtian aſſemblies, and occaſioned by local circumſtances, and by that ſituation in which the firſt Chriſtians found themſelves, in regard to ſuch as made no profeſſion of, or were averſe to Chriſtianity. I have obſerved before, that the Sandemanians are not numerous; and it cannot be well expected that their ſect ſhould much increaſe, ſince their church diſcipline, and their moral tenets, are by far too ſevere for the great majority of our pretended Chriſtians. Among all Chriſtian nations, and particularly among the Engliſh and their republican neighbours the Dutch, not many will be found, who would inſert that doctrine into their creed, that it was unlawful to lay up treaſures on earth, by ſetting them apart for any diſtant future uſe; though the Britiſh miniſters of finance, and ſome other claſſes of people, are of courſe to be excepted. Very few, likewiſe, will agree, that dice and cards are too ſacred things to be uſed at play, and that the lot is to be drawn, or to be caſt, only in dubious matters, relative to religious affairs. Government receives too welcome a revenue from the lot being drawn at the annual lotteries; and the

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number of thoſe who make their exit on the gallows, would be greater in London, if many did not ſave themſelves from ſuch a fate, by means of cards and dice, when fortune favours them at the gaming-table; at leaſt they obtain a temporary reſpite.

INDEPENDENTS.

TO form an idea of the original principiples of thoſe who are called in England Independents, I ſhall only mention what follows. When the parliament party acquired the aſcendency in the reign of Charles I. an ordinance was made in 1643, appointing an aſſembly of clergymen and laymen, to meet in Weſtminſter-abbey, to be conſulted by the parliament, for ſettling the government and liturgy of the church of England, and aſcertaining its doctrine. Among the divines who conſtituted a part of this aſſembly, were five who came from Holland, where they had their congregations, conſiſting of ſuch Engliſh as had left their country during former reigns, when the Nonconformiſts were much oppreſſed. Thoſe miniſters, however, and their congregations, were not Preſbyterians, but ſuch as were called Congregationaliſts in Holland, and had received in England the name of Independents. The reſt of the Nonconformiſt divines, who were members of the aſſembly, could not agree

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in ſeveral religious opinions with thoſe five, and much complaint was brought againſt them. Upon which they drew up an *Apologetical Narrative* and preſented it to the aſſembly, after they had ſigned it with their names, which were Goodwin, Nye, Bridge, Sympſon, and Burroughs. Among other things, they give the following account of their religious belief, and the conſtitution of their churches. "We "conſult," they ſay, "the Scriptures without "any prepoſſeſſions. We look upon the word of "Chriſt as impartially and unprejudicedly as "men of fleſh and blood are like to do, in any "juncture of time that may fall out." The principles upon which they founded their church-government were, according to this narrative, "*Firſt*, to confine themſelves to "Scripture precept and precedent, without "any ſupplemental intermixtures of ancient "practice, or novel invention. *Secondly*, not "to be confined to their preſent reſolutions, "without room for alterations, upon farther "views and enquiry. They thought it was "not impoſſible, time might inform them bet-"ter in ſeveral particulars, and that it was by "no means prudential, to tie themſelves up "from improvement; and, purſuant to theſe "grounds, they held a middle courſe between

"Preſbytery and Browniſm. The firſt they "counted too arbitrary and deciſive, and the "other too floating and undetermined."

It appears from this declaration, that they rejected all human authority in matters of faith, keeping, in their own way, only to the Bible, and that they wanted to eſtabliſh their congregations entirely upon a plan, which they formed, according to their own opinions, from the Scriptures of the New Teſtament, not caring for the conſtitutions and the church government of other churches and ſects, neither of the firſt centuries, nor in later times, on a ſuppoſition that they were no rules for them to go by, and that there ſubſiſted no obligation to conform to them. The chief characteriſtic of this ſect, however, was the independence of their churches or congregations. They rejected all eccleſiaſtical eſtabliſhment; they were againſt the diviſions into pariſhes and dioceſes; they denied all authority of ſpiritual courts, of councils, of ſynods, and would by no means allow the interpoſition of the magiſtrate in religious concerns. No congregation was to be, in any reſpect, dependent on another; each compoſed, within itſelf, a ſeparate church, which had its own church-government and church-diſcipline, the cenſure being

being confined merely to admonition, and this failing in ſucceſs was followed by excommunication. The public officers of a church were a paſtor, a teacher, and a ruling elder, which were eccleſiaſtics, and deacons. The election of the congregation was fully ſufficient to impart a facerdotal character.

Though the Independents, by what I have ſaid, would not admit any fixed creed, or any ſymbolical books, yet they remained, in the principal points, addicted to the doctrines of the reformers at Geneva, and even at this time moſt Independents are Calviniſts.

Among the clergy of the Independents ſome men of learning and abilities are to be found; but there are likewiſe others, who, on account of their want of a proper education to ſupport a clerical character, are excluded from that *aſſembly of the general body of Proteſtant Diſſenting miniſters in London*, which I have already mentioned. Dr. Doddridge, whoſe writings are well known with us in Germany, was miniſter of a congregation of Independents at Northampton, and his name may be conſidered as an honour to his ſect.

Formerly no particular ceremony was required to conſtitute a miniſter or teacher of an Independent congregation; but there are now

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ſome that have adopted the ſame manner of ordination which is uſed by Preſbyterians and Baptiſts. It is ſometimes done by impoſition of hands, ſometimes without it. In this, however, thoſe who have adopted ſuch a kind of ordination diſtinguiſh themſelves from the Preſbyterians, by requiring of the perſon who is to be ordained, a more explicit confeſſion of his faith, though the words and expreſſions, in which it is conceived, are left to his own option. This requiſition appears to me not altogether conſiſtent with the original plan mentioned before, upon which the firſt congregational churches were formed.

Formerly the Preſbyterians were more numerous than the Independents; but, at preſent, the caſe is reverſed. What Moſheim therefore aſſerts of the ſects of the Independents requires ſome alteration. "Hodie," he ſays, "ſuperſtes quidem eſt, verum timida et attrita; "qua infirmitate ſua impulſa eſt, ut Wilhelmo "III. rege, A. MDCXCI. ſocietatem cum Preſ"byterianis Londini et in agro Londinenſi de"gentibus, ſalvis inſtitutis ſuis iniverit [a]." The reaſon why this increaſe of Independents has happened is, becauſe they ſtill adhere to Calviniſtical principles, which were maintained by the old Preſbyterians, and reſemble them much

[a] MOSHEMII Inſtitut. Hiſt. Eccleſ. p. 977.

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in their manner of preaching. The modern Preſbyterians, on the contrary, have abandoned the Calviniſtic doctrines; their ſermons are more moral and rational than thoſe of their predeceſſors, though in their ideas of church government they differ very little from the Independents. The loſs, therefore, of Calviniſtical orthodoxy has leſſened the number of Preſbyterians, and the ſtrict adherence to it has increaſed that of the Independents. This, however, is to be underſtood only when both ſects are compared with each other; for there is reaſon to ſuppoſe that both, as Diſſenters, have decreaſed, though the one more than the other.

It is a ſingular fact, as Mr. Hume obſerves, "That of all Chriſtian ſects this was the firſt, "which during its proſperity, as well as its "adverſity, always adopted the principles of "toleration; and, it is remarkable, that ſo "reaſonable a doctrine owed its origin, not to "reaſoning, but to the height of extravagance "and fanaticiſm [3]." How far the latter part of this obſervation may be ſtrictly true, I will not here enquire; from that declaration in the *Apologetical Narrative* which I have quoted in the beginning of this article, it does not appear that thoſe who drew it up were tinged with ſo much

[3] HUME's Hiſt. of Great Brit. vol. vii. p. 20.

much fanaticiſm as Mr. Hume ſeems to lay, without reſtriction, to the charge of this ſect.

Some writers of Engliſh hiſtory, particularly that part of it, which relates to the civil war in the reign of Charles I. have given the Independents a very bad name. Both Rapin and Hume draw the character of this ſect in very unfavourable colours, but by others they are repreſented in a better light. Without entering into any examination of the truth of the charge brought againſt them, the conjecture of Moſheim ſeems to me to be not without foundation, that the religious Independents were accuſed of many things which ought to have been attributed to thoſe who, in political and civil matters, entertained and ſupported principles, from which they might be ſtyled ſtate Independents[4]; principles which now are maintained by political writers of acknowledged ability and conſiderable reputation. The religious opinions of this ſect, which I have mentioned, are certainly not ſuch as Rapin deſcribes them, "That they

[4] Lubens, ut arbitror, fatebitur, cui libros et formulas ſectæ æqua mente inſpicere et ponderare licuit, multa ei crimina temere tribui, et fortaſſis *Independentium* civilium, id eſt, hominum regiæ poteſtati inimicorum et immodicæ libertati ſtudentium, facinora ad *Independentes* religioſos incaute tranſlata eſſe. *Moſhemii Inſtitut. Hiſt. Eccl. p.* 973.

"were

" were contrary to thoſe of all the reſt of the " world;" nor can it, in my opinion, be ſaid, conſiſtently with that ſpirit of toleration, for which they were known, " That their other " principles were very proper to put the king- " dom in a flame, as they did effectually[5]." Thoſe who were called Independents in religion, I believe, were not juſtly liable to ſuch a charge.

[5] Rapin's Hiſtory, Vol. II. p. 514.

BAPTISTS AND SABBATARIANS.

THE Engliſh Baptiſts are divided into *general* and *particular* Baptiſts. The former are almoſt all of a liberal way of thinking, and great friends to Socinianiſm. For this reaſon, ſeveral men eminent for learning, ſuch as Emlyn, William Whiſton, and Dr. Foſter, have been of their party. The particular Baptiſts are zealous Calviniſts, and very orthodox in their way. They are much more numerous than the former, and it may eaſily be ſuppoſed, from the great difference of their principles, that the two parties are but little connected. Of general Baptiſts only two congregations exiſt, at preſent, in London, which are very ſmall; but the other party has, as I have been informed, about fifteen meeting-houſes within the bills of mortality, and very near two hundred in all England. In North America, and moſtly in Connecticut, the particular Baptiſts are ſaid to be very numerous. They were formerly in a cloſer connection and correſpondence with thoſe of their party in England

land than at preſent; though even now ſomething of this kind is kept up.

The ordinations of their miniſters are performed almoſt in the ſame manner, as among the Preſbyterians; but as Methodiſm ſeems lately to have much prevailed among many of the particular Baptiſts, it is not uncommon for unlearned men to preach among them, or even to become miniſters of a congregation, when they feel, as they expreſs themſelves, an inward call for it. A late eminent clergyman of a Baptiſt meeting in London aſſured me, ſome years ago, that ſeven people of his own congregation, though they never purſued any ſtudies, and had always been only illiterate tradeſmen, officiated with ſignal ſucceſs, as miniſters of Baptiſt congregations. There being no fund out of which the ſalaries of the miniſter can be paid, they are ſupported, like the other diſſenting clergy, by the voluntary contributions of their congregations, and their incomes depend on the ſmallneſs or largeneſs, and the liberality of their flock. There is a kind of fund eſtabliſhed among the particular Baptiſts, to aſſiſt thoſe of their preachers whoſe income is not ſufficient for their ſupport; but the produce of this fund being not very large the aſſiſtance given from it cannot be very great.

The chief characteriſtic of this ſect is their act of baptiſm, in which they uſe the immerſion of the whole body, and baptize adults only. In London they have for this purpoſe, in the principal of their meetings, proper Baptiſteries; but in the country, where they have no ſuch conveniences, they baptize in rivers. I have ſeen an act of baptiſm of this kind, which was performed in a ſmall river before the town in which the Baptiſt meeting was. The ceremony took place very early in the morning, between five and ſix o'clock, in order to avoid a concourſe of people from other ſects, who, in all probability, would have diſturbed the devotion. When the clergyman, with thoſe who were to be baptized, and a conſiderable number of his congregation arrived at the river ſide, on the ſpot where the ceremony was to be performed, he addreſſed them in a ſhort ſpeech ſuitable to the occaſion, and then went with thoſe who were to receive baptiſm, one after the other, into the water, till it reached their breaſt, he himſelf being dreſſed in a morning gown, and the candidates for baptiſm in their old cloaths. Coming to the proper depth, he took the perſon whom he was going to baptize by his cloaths, at the neck, bent him backwards under the water, pronouncing at the ſame time

the following words: "After a true confeſſion "of faith, and repentance from ſins towards "God, I baptize thee, *ſiſter or brother*, N. N. "in the name of God the Father, the Son, and "the Holy Spirit." This being done, he conducted the baptized perſon back to the ſhore, and took another in the ſame manner, till he had dipped them all, there being at that time four in number. I confeſs, that before I ſaw this baptiſmal act, I had no great expectation of its exciting much devotion; but I found the contrary. Never could any act of baptiſm have a nearer reſemblance to thoſe performed in the river Jordan, nor conſequently better aſſiſt the imagination of thoſe, who had read the accounts of baptiſms in the Bible with any veneration, than this imitation: indeed, I obſerved ſome of thoſe who were preſent ſhedding tears.

As to the ſchools and academies among the Baptiſts, they are of the ſame kind, and upon the ſame plan, as thoſe among the other Diſſenters. Thomas Croſby, who was the author of the beſt hiſtory of the Baptiſts, kept ſuch a ſchool, and got his livelihood by it. Though he was one of the general Baptiſts, his hiſtory is nevertheleſs acknowledged, even by the particular Baptiſts, to be written with great impar-

tiality. There is a Baptiſt ſchool at Bath, which has ſome fund for the education of a ſmall number of youth. At Horſleydown they have a charity-ſchool, in which about ſixty children are inſtructed in reading, writing, and arithmetic. At Bath the Baptiſts have a kind of a public library, which, as it is ſaid, contains many good books.

There is a third claſs of Baptiſts, called *Sabbatarians*, becauſe they celebrate, beſides Sunday, Saturday likewiſe, as the Jews do the ſabbath. Their number is exceedingly ſmall in London, and I have not heard that there are any others beſides them in any part of England. It is ſuppoſed, that within a few years this ſect will be extinct; and I wonder it has ſubſiſted ſo long. Some Baptiſt congregations are not fond of ſinging in their public worſhip, but they are ſaid to be very few in number.

ANTI-

ANTINOMIANS.

THE Engliſh Antinomians are not to be confounded either with thoſe who bore this name in the fourth century, or with them that created ſo much diſturbance in Germany at the time of the Reformation. Thoſe who go under this name in England, are people that have carried Calvin's doctrine of predeſtination to the very utmoſt extent, and have ſhewn how deeply men may ſink into errors and folly, notwithſtanding the loud contradictions of reaſon. The name of Antinomians was given them by others, with which they were, at firſt, not much pleaſed. They differ in their religious opinions among themſelves. Some pretend that thoſe who are elect, or predeſtinated to ſalvation, do not ſin, though they commit the greateſt crimes, becauſe ſuch an elect perſon can never do wrong; and if he were pronounced by the world to be guilty of enormous ſins, yet he is not ſo in the eye of God. They, therefore, deny, in this reſpect, all morality in human actions. Others contend that

it is quite unneceſſary to preach the law, becauſe thoſe who are elect do not want it, and thoſe who are predeſtined to eternal damnation can reap no benefit from it, though they were ever ſo carefully inſtructed in God's commandments. Hoornbeeks[5] has given a pretty circumſtantial account of the origin and the opinions of theſe people, and I muſt refer to him, thoſe who wiſh to have more information concerning them. The learned Thomas Gataker and John Flavel, wrote, in the laſt century, according to the cuſtom of the times, thick books againſt this nonſenſe; but their voluminous writings on this ſubject, have been long ſince forgotten. This ſect, for the honour of reaſon, is decaying very faſt; and it is to be hoped, that it will be ſoon extinct.

[5] Summa controverſiarum, Lib x. p. 816, ſeq.

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UNITARIANS, ARIANS, SOCINIANS, ARMINIANS.

THE doctrine of the Trinity has met in England, particularly during this century, with much oppoſition. I believe, that it is rejected by many of the eſtabliſhed church, though they do not openly declare themſelves, for fear it might endanger their temporal ſubſiſtence, and deprive them of their incomes. There are, however, ſeveral who freely declare their ſentiments in regard to this doctrine, though they find themſelves under a neceſſity of uſing the liturgy, and of reading the Athanaſian Creed before their congregations. Others have, in later times, reſigned their clerical functions, and their livings, renouncing the communion of that church in which they were bred. Among the Diſſenting clergy, as I have before obſerved, the generality of thoſe who call themſelves Rational Diſſenters, are Anti-trinitarians, or, as they rather chooſe to call themſelves, Unitarians; and many are Arians. Dr. Prieſtley, in his writings, charges the eſta-

bliſhed church publicly with idolatry, on account of its adopting the doctrine of the Trinity, and he thinks this to be the chief reaſon, why a ſeparation from it is juſt and proper. In his *Forms of Prayer for the Uſe of Unitarian Societies*, he expreſſes himſelf thus: "Such a "corrupt mode of religion enjoined by the "civil powers, under which we live, will no "more authorize or excuſe our conformity to "it, than the ſame conſiderations would have "juſtified the primitive Chriſtians in conform-"ing to the rites of the Pagan worſhip, which "were enjoined by the laws of the Roman "empire." As Dr. Prieſtley is a man of great eminence among the Diſſenters, and a miniſter of a congregation, it may be eaſily ſuppoſed what, in regard to this article, the ſentiments of thoſe are who hear and regard him. He endeavours to make proſelytes to his Unitarian doctrine, and exhorts thoſe who adopt it, not to frequent, but to leave the congregations, where the doctrine of the Trinity is thought to be a fundamental one. For Sunday's devotions, if it were even but in one family, he has compoſed the above mentioned book of prayers, and added forms for baptiſm, according to the Unitarian principles, which may be uſed by any perſon who wants to perform that cere-

ceremony; for, in his opinion, the clerical order is by no means neceſſary, and laymen may adminiſter baptiſm and the Lord's-Supper, as well as clergymen. To remove the difficulties of preaching, he recommends ſeveral collections of ſermons, among whom, however, many are written by Trinitarian divines. As for the externals of divine worſhip, and matters relating to church-government, he leaves that to be regulated as it may be found expedient; "Let them," he ſays, "unite only "upon that ſingle great principle of Chriſtian "faith, that there is one God, and Chriſt is "the creature, the ſervant, the meſſenger of "God."

It does credit to the preſent times, that Dr. Prieſtley was not at all attacked, or called to an account for writing in this manner by any civil or eccleſiaſtical power. Two hundred years ago, he could not have dared to do ſo without endangering his life; for within that ſpace of time, the Engliſh hiſtory mentions ſeveral Unitarians, Socinians, and Arians, who have ſuffered at the ſtake, on account of their religious opinions.

William Whiſton and Dr. Samuel Clarke ought to be reckoned among the Arians; and by means of their authority, particularly of the latter,

latter, it happened, that many of the diſſenting clergy adopted Arianiſm. But as all things take their turns, and old ones are laid aſide and forgotten, ſo I believe that, within theſe twenty years, Socinianiſm has got the better over Arianiſm; a few, perhaps, excepted ſtick to the latter, and aſſert the pre-exiſtence of Chriſt. Dr. Clarke, on whoſe judgment ſome have hefitated to pronounce favourably, was, nevertheleſs, a man of learning, a worthy character, and a man of an excellent heart. It is ſaid, that he declined accepting the epiſcopal dignity when it was offered to him, merely becauſe he could not demand the ſubſcription of the Thirty-nine Articles at the ordination of candidates, when he himſelf did not believe every one of them to be founded in truth. It is aſſerted that ſir Iſaac Newton was one of his diſciples in Arianiſm. Many of the epiſcopal clergy, and even, as it is ſaid, biſhop Hoadly, the friend of Dr. Clarke, have adopted Arianiſm, and there may be now ſome who do the ſame. But as every thing grows old, and the repute and admiration of an eminent man ceaſes ſoon after his death, the Clarko-Arian ſyſtem is almoſt ſunk into oblivion, and Socinianiſm has ſucceed-

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ed in its place. Among the Diſſenting clergy many have adopted Dr. Clarke's ſyſtem. There are, here and there, in the country, and in London, ſome Diſſenting congregations that are Arians, and if all who frequent ſuch a meeting-houſe are not of that perſuaſion, the miniſter is at leaſt; but as ſuch congregations are unſettled, and the miniſter dies away, nothing with certainty can be ſaid about them. I have heard that there is a Diſſenting congregation at Exeter, which publicly profeſſes Arianiſm. Thoſe of the epiſcopal clergy who entertain Arian principles, do not profeſs them openly, for fear they ſhould endanger their income wherewith they ſupport themſelves.

The preſent ſtate of Socinianiſm[6], or as it is called in preference, of the Unitarian doctrine

[6] I am far from uſing the terms Socinianiſm, and Socinian as a reproach; but as abroad we very ſeldom uſe the word *Unitarian*, and that of *Socinian* is well underſtood by us, I have in the German original generally made uſe of the latter, which is the reaſon that I retain it in the tranſlation. The Jews and the Mahomedans are all Unitarians; and I believe that many a good and thinking man, profeſſing the Chriſtian religion, may have reaſoned himſelf into Socinianiſm and the doctrines connected with it, without having ever heard the name of Socinus, much leſs read his works.

Verba

trine and worſhip, may be learnt from a late publication of Mr. Lindſey [7]. He was till the year 1773, vicar of Catterick in Yorkſhire, but reſigned his living, becauſe he found the Thirty-nine Articles of the church in which he was educated, not altogether conformable to truth, and thought it inconſiſtent with his conſcience, and the duties he owed to the only true God, to read the liturgy of the eſtabliſhed church, and particularly the Athanaſian creed, before his congregation [8]. After his reſignation he came to London, where he eſtabliſhed a chapel in Eſſex-ſtreet, in which divine ſervice is performed, and a liturgy uſed upon Unitarian principles. His brother-in-law, Dr. Diſney, took afterwards the ſame ſtep, quitted the church of England, and ſince the year 1782, aſſiſts Mr. Lindſey in his chapel. Dr. Diſney ſhewed his diſintereſtedneſs, and his

Verba valent ut nummi, the doctrines and opinions of Socinus are well known, and whenever they are met with, I do not ſee any harm, nor any reflexion conveyed, in calling them Socinianiſm.

[7] An Hiſtorical View of the State of the Unitarian Doctrine and Worſhip, from the Reformation to our Times. By Theophilus Lindſey, A. M. London. 1783. 8vo.

[8] The Apology of Theophilus Lindſey, M. A, on reſigning the Vicarage of Catterick, in Yorkſhire. London. 1774.

conſcientious ſincerity, by reſigning two livings which he held in Lincolnſhire. The reaſons for ſo doing he has likewiſe publiſhed in a manner which does him great credit. Both Mr. Lindſey and Dr. Diſney intimate in their publications, relative to the reaſons why they left the Church of England, that they know ſeveral clergymen of that communion, whoſe ſentiments, in regard to the doctrine of the Trinity, are ſimilar to their own, but who ſtill continue in the church, becauſe they would, if they reſigned their livings, be deprived of their ſubſiſtence. Of thoſe, who as learned men, profeſſing what is called Socinianiſm, were then living, when Mr. Lindſey publiſhed his *Hiſtorical View*, Dr. William Robertſon, Dr. Jebb, Dr. William Chambers, Mr. Tyrrwhit, Mr. Evanſon, Mr. Harries, and Mr. Maty of the Britiſh Muſeum, are mentioned. Moſt of theſe gentlemen enjoyed preferments in the Church of England, which they reſigned, one only excepted; and it is rather remarkable that moſt of them have been members of the univerſity of Cambridge. It is underſtood that the late Mr. Blackburn, archdeacon of Cleveland, who is ſo well known as the celebrated author of the *Confeſſional*, was an Unitarian; but he did not think it neceſſary

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to reſign his preferments, and died not long ago, at the age of eighty.

It may eaſily be imagined, that thoſe who call themſelves Unitarians, agree with Socinus in regard to the doctrines of redemption, ſatisfaction, and others that are connected with them, though, perhaps, they do not eſpouſe all his opinions. Theſe doctrines, however, are even in epiſcopal pulpits, ſeldom treated according to the orthodox ſyſtem; much leſs are the controverſies mentioned which they have excited.

The account of the Unitarians given by Mr. Lindſey relates moſtly to thoſe of the epiſcopal church; but their number among the Diſſenters is far greater, and rather increaſing than diminiſhing, not only in London, but in the country alſo. Many congregations, I believe, have miniſters, who are diſciples of Socinus; but whether the members of them are of the ſame opinion, is not eaſily aſcertained; the generality, I ſuppoſe, are not, but rather inclined to Arianiſm. They, however, do not ſeem to be offended at the Socinian or Unitarian belief of their miniſter, if he be otherwiſe a deſerving man, and a good preacher, who teaches ſound moral doctrines. Few of the Diſſenting clergy,

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who have adopted Socinian principles, enter much into this ſubject in the pulpit, but rather follow the example of the late Dr. Lardner, who, among his friends, made no ſecret of his Socinianiſm, but never mentioned any thing relating to it in his diſcourſes before a congregation.

As to Arminianiſm, I believe that the number of thoſe who have adopted it in England is very great, particularly among the clergy, and not only that which is called *Arminianiſmus prior*, but alſo that which goes under the denomination of *Arminianiſmus poſterior*. Yet, according to the difference of the ſects, each takes from Arminianiſm what ſuits it beſt, for there are no particular congregations that aſſume the name of Arminians. Mr. Weſley, as I have before obſerved, chooſes to ſtyle himſelf an Arminian, but he refers to Arminianiſm, merely the five points or articles that were condemned by the ſynod of Dort, and which were, in fact, the doctrines of Luther. Among the Diſſenters, as well as the epiſcopal clergy, the more enlarged Arminianiſm is adopted by thoſe, who are neither decidedly orthodox, nor Socinians, nor Deiſts. They do not think the doctrine of the Trinity

an article of faith; they deny what is called original ſin, and adopt moſt of the Arminian opinions, which are condemned by thoſe, who think themſelves excluſively in poſſeſſion of the true faith, or of orthodoxy.

QUAKERS.

QUAKERS.

IT is to be regretted that this ſect is rather on the decline. In church-hiſtory very few, if any, I believe, will be found, where the purity of morals, and that rectitude and virtue, which are ſo indiſpenſably requiſite to the happineſs of human ſociety, have been ſhewn more ſtrongly and more generally, than among the Quakers. When I firſt came to England, I entertained all the prejudices which are ſo prevalent againſt them among other ſects. I viewed them in much the ſame light with which they are generally regarded abroad, from ignorance and pious pride, by the zealots of all the three religious ſects which are predominant in Germany. But how great was my ſurprize, when, after more enquiry and acquaintance, I found them better formed after the ſpirit of true Chriſtianity, than thoſe who make it their buſineſs to decry them. I by no means intend to pronounce a panegyric upon the Quakers; I do not approve many of the opinions which are ſaid to be theirs. The pretenſions to the mov-

ing, or the impulſe of the ſpirit, they ſhould have renounced long ago; for it ſeems to be a ſlur upon that good ſenſe which is otherwiſe ſo prevalent among them. But their morals, their education, their early ſubduing the paſſions, their conduct in life, their principles, and their manner of thinking—in ſhort their moral character; how much were it to be wiſhed, that it might become general, and be adopted by all ſects whatever!

If this ſect had originated formerly among the ancient Greeks, and if Fox, the ſhoemaker, had been the founder of a philoſophical ſect of antiquity, inſtead of a religious one in modern times, he would have acquired a great name, and his followers would have been deemed the beſt among all philoſophers. Suppoſing we forget for a moment, that we are ſpeaking of the Quakers, and related what follows as the tenets of ancient philoſophers, who not only taught but really practiſed them:—all men are to live in peace and unanimity together, which not only their reaſon but even their feelings demand of them. To teach this we have no occaſion to ſupport a particularly-dreſſed claſs of people, and feed them with the tenth of our induſtry. Every one is to ſet a good example, and to become a teacher of that virtue which promotes his

his own happineſs, and that of the community. What we wiſh men ſhould do to us, we ſhould do even ſo to them. We are to avoid thoſe things which perplex the underſtanding, and do not mend the heart, but produce altercation and ſtrife; for, as our time is ſo ſhort, we ought to make the beſt uſe of it, and apply it to the beſt purpoſes, for our own happineſs and that of others. We are to combat and to ſubdue our paſſions early, and to accuſtom ourſelves to patience and ſelf-denial, for we have much occaſion for both in the courſe of our lives. We are to be charitable, and to aſſiſt, if we have it in our power, the infirm and the neceſſitous, without being forced to it by law. We are to ſpeak the truth from inclination, ſincerely at all times, without calling the Deity to witneſs, to remove the ſuſpicion of uttering falſehood and untruth. Men are all by nature equal, and poſſeſſed of the ſame rights, and every one is to endeavour to do good; nobody, therefore, is to oppreſs another, and to encroach upon his rights from arrogance. Men are not come into the world to deſtroy each other; but they are to live together peaceably and with forbearance, without training up a claſs of men for the purpoſe of ſlaughtering others. We are to dreſs ourſelves according to cleanlineſs and de-

cency; but not to betray the vanity of the heart, and the emptineſs of the head, by folly and idle ſhew. On the day which is weekly ſet apart for divine worſhip, we are to aſſemble with brotherly affection towards each other; we are to collect our thoughts, to meditate and to examine our lives, and to engage our devout attention in contemplating the perfections of the Deity, and his kindneſs towards us; we are to remember our frailties and our tranſgreſſions, and being aſhamed of them, we are to renew our good reſolutions and intentions, endeavouring to improve, by daily practice, in virtue and in true happineſs. Suppoſing we met in Plutarch, or in Diogenes Laertius, with an account of philoſophers who profeſſed not only ſuch doctrines, but practiſed them with unremitted care; would it not be ſaid, that they really deſerved that name? And this ſect aroſe only in the laſt century, and continues ſtill; and their chief religious tenets are thoſe which I have juſt mentioned.

It is true, that in every flock ſome rotten ſheep are to be found; but they are not very frequent among the Quakers, and when they are diſcovered they are ſeparated. There are in London two ſorts of Quakers, the *dry* and the *wet*, which names, I believe, are given them by way

way of joke. The firſt claſs conſiſts of the old, genuine, ſerious, and ſtiff Quakers; the other of thoſe who have laid aſide a great deal of the manners and formalities of the former, and do not ſcruple to adopt ſome of the faſhions and the follies of the times and of other ſects. Among the former, whom I may call the orthodox Quakers, ſome, however, may be found who are as vain and proud of their old ſimple dreſs, with a few buttons and a few folds only; of their ſmall buckles and their carefully bruſhed broad-brimmed hats, as a modern macaroni of his modiſh and fantaſtical dreſs. In regard to the other ſex, it is comparatively the ſame. It is ſaid, that the honeſt patriarch of the Quakers, George Fox, was not a little proud of his apoſtolical habit, which was all of leather, and that he was asunwilling to touch and to pull off his ſkin-cap for any body, as the preſent prim Quakers are to take off their hats.

I have long obſerved the moral character of the Quakers, and that which the majority of them maintain, appears to me to be very commendable, and worthy of imitation. As long as I have reſided in London, I have never heard of one inſtance wherein a Quaker, as a criminal, was condemned to death, or to ſuffer corporeal puniſhment; nay, even at the Old Bailey, not

one, ſo far as I know, has been arraigned within theſe twenty years[1]. Suicide, which is ſo common among the Engliſh, has not been committed by a Quaker, whilſt I was in England; at leaſt I never heard of any inſtance of the kind. Quakers are liable to all human frailties and tranſgreſſions as well as other men; violations of the matrimonial vow, neglect of chaſtity, ſelfiſhneſs, ſtubbornneſs, and other faults will take place among them; but I am confident, that they are by no means ſo frequent as among other ſects. The Quakers maintain their own poor, and no beggars are to be found of their community; they do not ſend them to the pariſh, or the workhouſe, to which they muſt pay according to law, but they ſupport them by their own voluntary contributions. Quarrels and diſputes are not frequent among them, and whoever, not being of their ſect, enters with warmth into a diſpute with them, generally gets the worſe, particularly on becoming animated; for the Quaker has a great advantage from his coolneſs, and by having learnt to keep his temper. No ſwearing or curſing is heard

[1] It was mentioned in April, 1786, in the public papers, that a poor wretch, ſaid to be a Quaker, had been condemned at the Cheſter aſſizes, for poiſoning his wife; but it was ſoon after publicly denied that he was of that ſect.

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among them; they do not make oath, but only affirm, which in law, except in criminal caſes, ſtands as good as a ſolemn oath. Many a culprit has by this means ſaved his life; for if a Quaker happens to be the chief evidence, and refuſes the oath, the delinquent gets clear, though it be ever ſo evident that he is guilty.

That there are no particular teachers among the Quakers, who are paid by the community, reſembling the clergy of other ſects, I need not mention; but there are ſome, who, without fee or ſalary, as more able ſpeakers than others, will hold forth in their meetings, and, therefore, reſemble a kind of preachers. Thus, ſome years ago, the brother of the late Dr. Fothergill, was regarded as an eminent preacher among the Quakers. Many of their meetings are held without ſpeaking, and ſuch ſilent meetings, as they are called, are moſt frequent. Sometimes a few words only are ſpoken, and it is ſeldom that any body entertains the congregation longer than five minutes, or, at the utmoſt, fifteen; and what is then ſaid, is delivered in ſo ſlow a manner, that there is a pretty long pauſe, between every word which is pronounced. It happens likewiſe that a man or a woman riſes, as if going to ſpeak, but on ſecond conſideration ſits down again, without uttering a ſyllable.

Thoſe who are in expectation, that the ſpirit will move them for ſpeaking, will now and then ſeat themſelves on a place which is peculiarly deſigned for the ſpeakers.

In the month of May, about Whitſuntide, Quakers, from all parts of the world, where they are to be found, reſort to London, and it is then, that the beſt opportunities offer, for hearing ſome ſpeeches in their meetings. In London, Weſtminſter, and Southwark, as I have been informed, are about ſix Quaker-meetings. Formerly there were more, but the ſect rather decreaſing, ſome meeting-houſes have ceaſed, and ſome have been united with others. In the country, almoſt in every town, Quaker-meetings are to be found, which diſtinguiſh themſelves by their ſimplicity and their neatneſs within. Nothing but ſeats and benches are to be ſeen, which are painted in ſuch colours as the Quakers generally chooſe for their clothes. No altars, no communion-tables, no baptiſteries, no ornaments, no prayer or hymn-books are to be ſeen, for they do without theſe things, being chiefly ſatisfied with ſilent devotion.

Marriages are concluded among them in the moſt ſimple manner. After an enquiry has been made, whether no impediments are to be found, to prevent two people from marrying, they

they meet at an appointed time in their meeting-houſes, where the bridegroom declares before the congregation, that he will take the woman preſent for his wife, and be faithful to her, which declaration is likewiſe made on the ſide of the bride. They ſign afterwards their names in a book kept for that purpoſe, and as many of thoſe preſent, as chooſe to do it, add their names as witneſſes. Sometimes an elderly Quaker will make a prayer on the occaſion, or give an exhortation to the married couple, but it is neither very common nor requiſite; every thing is done without ceremony, and no clerical fees of any kind are demanded or paid. From this it may eaſily be ſuppoſed, that no divorces between Quakers can take place in an eccleſiaſtical court of the eſtabliſhed church, as their clergy has nothing to do with Quaker marriages; whatever, therefore, of this kind happens among parties of this ſect, muſt be done by voluntary ſeparation on both ſides. But, if ſuch kind of divorce is agreed upon, among themſelves, the parties thus ſeparated, are not permitted to marry again during the life of either; for Quaker marriages are, in the eye of the Engliſh law, as valid, as if they were celebrated in a pariſh church.

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The burials among the Quakers are without the leaſt ſhew or pomp. They carry their dead to the grave without ceremony. Their burying-places are without tomb-ſtones, or monuments with oſtentatious inſcriptions, not always conformable to truth; for the honeſty, as well as the modeſty of the Quakers, does not admit of ſuch things. Neither do they go into mourning for deceaſed relations, being, in this reſpect, too deficient in pride and hypocriſy.

The Quakers educate their children for trade, or other uſeful profeſſions. To train them for preachers, lawyers, or ſoldiers, is out of the queſtion with them. The medical art is the only one of what are called the liberal profeſſions, which is purſued by ſome of them, and though they are againſt all titles, that of a doctor in phyſic is the only one which they admit. To ſtudy this ſalutary art, and to take the academical degree, they generally go to a Dutch univerſity. During my reſidence in London, ſome eminent phyſicians have been Quakers.

That ſtiffneſs and formality which are rather too common among this ſect, have frequently been made a topic of ridicule; and, perhaps, not without ſome reaſon. But this very affectation, as it is called, has tended to preſerve

them againſt being contaminated by the world, if I may thus expreſs myſelf; and, in proportion as this ſtiffneſs wears off, as it begins to do, the ſect itſelf will more decreaſe. It may, however, be ſaid in excuſe of that reſervedneſs of character ſo conſpicuous among the Quakers, that hypocriſy and affectation have not ſo great a ſhare in it as is ſuppoſed by many. Their manner of educating their children, contributes much towards that diſpoſition of character, which inclines to ſerioufneſs, reſervedneſs, and formality. There are among other ſects, many, who, on account of their dignities, their dreſs, or rank in ſociety, adopt an air of gravity and ſerioufneſs, which is frequently the offſpring of pride and hypocriſy. They come under that deſcription of Juvenal,

. . . Curios ſimulant et Bacchanalia vivunt,

which, I believe, can ſeldom be applied to the Quakers. They have, however, ſeveral ſingularities about them which deſerve cenſure, and the mildeſt denomination that can be given them is that of real affectation. Thus, for inſtance, they will not call a church a church, but a ſteeple-houſe; they reject the common and in general adopted names of the months in the year, and the days in the week, calling them

them rather the firſt or the ſecond month, or the firſt or ſecond day of the week, &c. In their ſlow and ſolemn manner of ſpeaking, ſomething affected likewiſe appears; but I am doubtful whether it can be claſſed among their faults. If in our education we followed the example of the Quakers, and were ſtrictly kept to ſpeak ſlowly, and to utter our thoughts deliberately like them, there is no doubt but peace in ſociety, and tranquillity of mind within us, would be infinitely better kept than is now the caſe.

It is ſaid, that the number of Quakers in England, at preſent, amounts to between ſixty and ſeventy thouſand; but I do not know whether this calculation can be depended upon. Theſe people ſupport themſelves by induſtry, and following ſome profeſſion or trade, by which many acquire riches.

The Quakers, conſidered as a ſociety, have eſtabliſhed the beſt regulations among themſelves. Their religious concerns are, without canonical law, without eccleſiaſtical courts and conſiſtories, taken care of in a more regular, equitable, and peaceable manner than in thoſe countries, where the honour of the Deity and the purity of religion, together with the ſalvation of ſouls, is intruſted to high tribunals,

and

and tremendous inquiſitorial courts, whoſe members are amply paid, and do not live in the practice of abſtinence and ſelf-denial. The meetings of the Quakers, for regulating the concerns of their ſociety, are various. Some are weekly, others monthly, and others quarterly. That which is kept annually in London, in the month of May, as I have already mentioned, might be called the grand ſynod of the Quakers. They then aſſemble from all parts of the world where members of this ſect are ſettled. A letter, concerning the ſtate of the whole community for the year paſt, is then publiſhed by the ſynod, written in a ſimple unadorned ſtyle, which carries a kind of intrinſic evidence of truth along with it, and, on account of its neatneſs, is generally inſerted in the public Newſpapers, by their editors. Their ſufferings, by which they mean the tithes, and ſome other taxes, which they are very unwilling to pay, are particularly noticed in this epiſtle.

Many Quaker-ſchools are eſtabliſhed in London as well as in the country. The boys in them are not ſo educated as to lead them to be proud of erudition, nor the girls to excel in modiſh follies. They are taught reading, writing, ſome arithmetic, cleanlineſs, decency, to controul their paſſions, to be ſilent, and in

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ſhort all thoſe virtues which promote the happineſs of life, and render them uſeful members in ſociety. Singing, catechizing, long prayers, and ſuch other things, as are the occupations in which children in other ſchools are employed, are, as may eaſily be imagined, not common in thoſe of the Quakers. Yet theſe two kinds of ſchools, when compared to each other, make a ſingular contraſt; for, whoever obſerves the children in the common ſchools in England, might be inclined to think, that the generality of them never prayed or received any inſtruction in religion; when, on the other ſide, the quiet and regular conduct of thoſe in Quaker-ſchools, has the appearance as if their occupations were nothing but ſaying their prayers, and learning as well as practiſing a ſtrict and orthodox catechiſm. The ſaying of Seneca, *Brevis via per exempla, longa per præcepta,* is in this inſtance very viſible. The ſchool-maſters and ſchool-miſtreſſes among the Quakers, together with the parents, recommend by their example, what they teach them as doctrines and rules of conduct. At Ackworth the Quakers have a very reſpectable ſchool, which the late Dr. Fothergill has remembered in his laſt will, by conſiderable legacies. The buildings are neat and very convenient. About 200 boys

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and 140 girls are educated there, under the care of five ſchool-maſters, and three ſchool-miſtreſſes, who are ſubject to an overſeer. Beſides the number of children above mentioned, others of opulent Quakers are educated in this ſchool at the expence of their parents.

At Clerkenwell in London, the Quakers have a well regulated ſchool and workhouſe. Charitable inſtitutions of the ſame kind, belonging alſo to this ſect, are to be found in other parts of England.

ROMAN CATHOLICS.

THE queſtion, whether the intereſt of the Roman Catholics is riſing or ſinking is very differently decided. Some, from motives of fear and ſelfiſhneſs, have repreſented it as dangerouſly increaſing; others, who ſeem to be better informed, declare it to be decaying. The principal of theſe reaſons are, *firſt*, becauſe ſeveral Engliſh noblemen, and others of rank and fortune, whoſe anceſtors were of the Romiſh perſuaſion, have, from motives of temporal intereſts, which may be derivd from the emoluments and honours to be enjoyed by conforming to the eſtabliſhed church, or from conviction, left the religion of their forefathers, and turned Proteſtants; by which means many of thoſe who were connected with, or depended on them, have followed their example. *Secondly*, becauſe the Roman Catholics, as well as the Proteſtants, grow more and more indifferent about matters of religion.

As far as I am acquainted with the character of the Engliſh Roman Catholics, the generality

of them are quiet, peaceable, and induſtrious people, who, as good citizens, are intitled to all the protection of government. It was, therefore, perfectly agreeable to humanity and juſtice, that certain hard and ſevere laws, which were formerly made againſt them, have been repealed by later acts of parliament.

It is very true, that within theſe forty years, none of them have been put in force; but it was owing to mere connivance, and every evil-minded perſon might have turned informer againſt them, in which caſe, thoſe laws and penalties muſt have been put in execution. For this reaſon, ſeveral lords and other gentlemen of rank and fortune, who profeſs the catholic religion, preſented, in 1778, an addreſs to the king, in which they returned thanks for that indulgence hitherto ſhewn to them, and recommended themſelves, and their Engliſh Roman Catholic brethren, to the wiſdom and farther kindneſs of government. A few weeks after this, ſir George Savile made a motion in the houſe of commons, that ſeveral ſevere laws, made in the reign of king William, againſt the Roman Catholics, might be repealed. This was granted, but Mr. Fox's motion, to free them from paying a double land-tax, did not

ſucceed. The common people, however, no doubt at the inſtigation of ſome who wanted to perſuade them that an unlimited toleration was to be granted to the Roman Catholics, ſhewed a diſcontent, which firſt broke out in Scotland, by diſturbances and outrages committed againſt them. A new-built Roman Catholic chapel at Edinburgh was ſet on fire in the year 1779, and ſeveral houſes of inhabitants, who were of that perſuaſion, ſhared the ſame fate. As a beginning of ſuch popular tumults was thus made in Scotland, it propagated itſelf, under the auſpices of lord George Gordon, into England the following year, when the ever-memorable riots happened in London, to which I myſelf was a witneſs. But as theſe things are ſo recent in memory, I forbear giving here an account of them, and content myſelf with obſerving only, that certainly no premeditated plan was previouſly formed by the rioters, though this was ſuppoſed, even by ſome who were then in the adminiſtration of government. Lord George Gordon himſelf, I am convinced, when he began to aſſemble the mob, never dreamed that matters would be carried to ſuch a height; nor was there the leaſt foundation for a rumour, which then prevailed, that it was well known

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long before at Paris, and even at Philadelphia, that ſuch things were to happen in England. The French grand fleet was at that time actually on the Britiſh coaſt, and had the commanders of it been in poſſeſſion of the leaſt previous intelligence of theſe tumults, which produced ſo much conſternation, they might have turned it greatly to their advantage; for all London, and the then miniſtry itſelf, were in ſuch a panic, as I have never before ſeen in my life, and hope I never ſhall be witneſs to again. If government had not ſlighted lord George Gordon's advertiſement to aſſemble ſuch a multitude, or even, when it was aſſembled, had immediately ſhewn proper exertion and ſpirit againſt the rioters, one troop of dragoons might have diſperſed the whole mob, which conſiſted moſtly of apprentices and other boys, and the tumults would have been quieted the inſtant they began, before they roſe to ſuch a height, and did ſo much miſchief. However, after public peace and tranquility were reſtored, lord George Gordon's intention, and that of his mob, to infringe upon the laws of religious toleration, did not, for the honour of the times and the country, ſucceed; and the Roman Catholics have ſince remained unmoleſted.

About that time a well-written pamphlet[2] made its appearance, which gives the beſt account of the preſent ſtate of the Catholics in England. The author himſelf is, as he ſays, an Engliſh Catholic, educated in an Engliſh college abroad, and he writes as a man of candour and of a liberal mind. According to his repreſentation, by an arrangement which took place in the reign of James II. England was divided into four diſtricts, and a biſhop was appointed to preſide over each. A ſalary of a thouſand pounds per annum was ſettled on every one of them, payable at the exchequer; which, however, continued only till the Revolution, when they were reduced to the neceſſity of ſupporting themſelves, and one hundred pounds per annum, is, at preſent, more than equal to the revenue of their epiſcopal ſee. This number of biſhops has hitherto continued, and as they have no place of reſidence allotted, each of them chuſes his own place to live, and in as centrical and convenient a ſituation as poſſible. Their office is to attend the ſmall concerns of their reſpective diſtricts; to adminiſter confirmation, and provide the different congregations

[2] The State and Behaviour of Engliſh Catholics, from the Reformation to the Year 1780; with a View of their preſent Number, Wealth, Character, &c. London, 1780.

with prieſts from abroad; for they do not ordain any in England from political reaſons.

The number of prieſts which were employed, at the time when the pamphlet was written, amounted to about 360. The northern diſtrict, which takes in the counties of Northumberland, Cumberland, Weſtmoreland, Durham, York, Lancaſter and Cheſter, contains the greateſt number of prieſts and catholics, of which the former were 167. Some of them, however, are only chaplains to private gentlemen, where there are no congregations. The weſtern diſtrict, comprehends the weſtern counties and Wales. The catholics being there not numerous, have only 44 prieſts. The London diſtrict comprehends nine counties towards the eaſt and ſouth. It has 58 prieſts, and the catholic intereſt is declining there very faſt. The midland diſtrict contains the counties which are ſituated in the middle of the kingdom, and has, comparatively ſpeaking, the greateſt number of Catholics, though there were forty years ago a third more than now. At preſent they are calculated at 8,460, which are under the care of 90 prieſts. It appears from the foregoing, that the number of the latter, in all the diſtricts together, does not much exceed 350. Some of them are chaplains in gentlemen's families, and

have the care of the little congregations around them; others reſide in towns, or in ſome country places, where funds have been ſettled for their ſupport. The chapels are in their own houſes. Twenty pounds per annum is thought a very handſome ſalary for a gentleman's chaplain; and if the rural curate has twenty more to keep himſelf, his horſe, and his ſervant, it will be ſaid that he is well provided. Some of the manufacturing and trading towns, as Norwich, Mancheſter, Liverpool, Wolverhampton, and Newcaſtle-upon-Tyne, have chapels, which are rather crowded.

The whole number of Catholics in England at preſent does not exceed 60,000. Among them are counted the following ſix lords: the earl of Shrewſbury, lord Stourton, lord Petre, lord Arundel, lord Dormer, and lord Clifford. Lord Surry, now duke of Norfolk, and lord Teynham, have conformed within my time. There were nineteen Catholic baronets a few years ago, but ſome have lately turned Proteſtants alſo. Of eſquires and gentlemen there may be about 150, but the greater part of them have no more than a thouſand pounds per annum in landed property. The eldeſt ſons of the Catholic gentry do not engage in trade, and the younger ones either remain among

among their relations and friends, or engage in the ſervice of ſome foreign prince; few take to the profeſſion of medicine, or that of the law.

As to the Catholic ſchools, there are but three of any note in England. One is in Hertfordſhire, one near Birmingham, and a third near Wolverhampton in Staffordſhire. The latter is by far the moſt numerous; for the two others have generally no more than twenty or thirty boys, of the age of twelve or fourteen.

In foreign countries, the Engliſh Catholics have ſeveral colleges, monaſteries, and nunneries. The college at Douay is the moſt conſiderable, and that of the Jeſuits at St. Omer's is united with it, ſince the annihilation of that order. This college of the Jeſuits was the moſt celebrated in its time, as a great ſchool for claſſical improvements, and the Engliſh Catholics were ſupplied from thence with many eccleſiaſtics. On their being obliged to quit France, they erected an academy at Liege, which is at preſent in great eſtimation, and the richer Engliſh Catholics ſend their children thither for education. There are, beſides, Engliſh colleges at Paris, at Rome, at Liſbon, and at Valledolid, in Spain. Many Engliſh

monaſteries of the Franciſcan, Dominican, and Benedictine order, are to be met with abroad; and at Lamſpringe, in Lower Saxony, I have ſeen a fine Engliſh Benedictine monaſtery, where the monks find themſelves very comfortably ſituated. No leſs than twenty-one Engliſh nunneries are reckoned abroad, which are moſtly in France and in the Low Countries.

In Ireland the Roman Catholics are very numerous; ſo much that the proportion between Proteſtants and Catholics is ſaid to be one to five. A few years ago, a ſcheme was in agitation, to erect at Carlow, in Ireland, a Catholic college, for educating youths of the Romiſh perſuaſion, to prevent their money being ſpent in foreign countries; but I have not heard that it has ſucceeded.

MORAVIANS.

THIS ſect, which had its origin in Germany, is known among us under the denomination of *Herrnkuthers*. In England they are called Moravians; but they themſelves prefer the name of *Moravian* or *United Brethren*. According to the deſign of this work, I am to confine myſelf merely to their ſtate in England, without retroſpect to that in other countries. Mr. la Trobe, miniſter of the Moravian chapel in Fetter lane, who died not long ago, has tranſlated from the German, a little work [3], relative to this ſubject, written by Mr. Spangenberg, who not only as a Moravian biſhop, could give the beſt account of his ſect, but may be ſuppoſed to have really done ſo, from the character which he bears, even among other ſects in Germany, as a man of probity.

3 A Conciſe Hiſtorical Account of the preſent Conſtitution of the Unitas Fratrum, or Unity of the Evangelical Brethren, who adhere to the Auguſtan Confeſſion. Tranſlated from the German, with a Preface, by the rev. B. la Trobe. London 1775. 8vo.

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When count Zinzendorff, the founder of this ſect, endeavoured to eſtabliſh it in England, he met at firſt with conſiderable ſucceſs. He found friends not only among the lower claſs of people, but alſo among the great; nay, even among the epiſcopal and diſſenting clergy. Unluckily, however, for the count, a Mr. Rimius, a native of Germany, who reſided in England, thought proper to tranſlate and give extracts in Engliſh, from German publications, againſt the Moravians, and accompanied them with tranſlations of ſome of their hymns. The effects which this publication produced, were very mortifying to the count. All his expectations, and his great hopes of the ſucceſs with which, as he imagined, he ſhould meet in Great Britain, appeared at once highly precarious; and there is no doubt, but that the publication of Rimius gave a mortal blow to Moravianiſm in England.

The Methodiſts and the Moravians were moſt intimate friends in the beginning. They erected in 1738, a chapel in Fetter-lane, which was to be common to both. John Weſley, who had got acquainted with ſome Moravians, who were in the ſame ſhip that carried him to America, ſhewed a great predilection for them.

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However, diſputes and quarrels ſoon taking place between both parties, prognoſticated that this friendſhip would not be of a long duration. Count Zinzendorff came over to England himſelf, in 1741, and he ſoon fell out with Mr. Weſley. The Methodiſts and the Moravians now ſeparated; the latter keeping the chapel in Fetter-lane, and the other erecting a tabernacle in Moorfields, under Mr. Weſley, who ſhewed himſelf, from that time, a warm adverſary of the Moravians. If it were not a fact which hiſtory confirms in ſo many inſtances, that two people, who both inſtigated by ambition, want to be the head of a party, will never agree, it would appear rather ſingular that Methodiſm and Moravianiſm, which both, in their leading features, are ſo much alike, could not unite and agree in harmony for their common ſucceſs and proſperity. It might have been ſuppoſed, that this could have been done with the greater eaſe, as both parties pretend that they, by no means, want to form a diſtinct ſect, but wiſh to be incorporated into others, and ſubſiſt among them.

The Moravians, or, as they rather chooſe to call themſelves, the United Brethren, are not numerous in England, and their congregations are but ſmall. But, they ought, as they ſay, accord-

according to their conſtitution, to be ſo. The brethren, as they expreſs themſelves, are ſcattered over the whole globe, and make altogether but one congregation.

It appears from the above mentioned account of Mr. Spangenberg, that their preſent ſtate in England is the following; for in all Scotland no Moravians are to be found, except a few in Air. In London they have the chapel in Fetter-lane, as I have mentioned before, to themſelves, ſince the year 1742. There was formerly preaching every Sunday in German as well as in Engliſh; but now the former is dropped, and the whole ſervice is in the latter language only. At Chelſea they have a chapel likewiſe, with a burying-ground; but the great houſe, which they poſſeſſed there, was diſpoſed of ſeveral years ago. Beſides theſe they have in England ſeveral chapels and congregation places, as they call them *. One of the principal is at Fulneck in Yorkſhire, where they have a congregation-houſe, in which is the chapel. There are alſo houſes for the ſingle brethren, ſingle ſiſters, and widows, with œconomies or ſchools, in which the children of labourers, who cannot take proper care of them, are educated. At Bedford, Northamp-

* Conciſe Hiſtorical Account, &c. p. 11—14.

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ton, Ockbrook in Derbyſhire, at Pudſey near Leeds, at Wyke not far from Halifax, at Thirfield in the neighbourhood of Wakefield, at Little Gumerſall, at Leominſter in Herefordſhire, at Haverfordweſt in Pembrokeſhire, at Tetherton in Wiltſhire, at Apperly in Glouceſterſhire, at Froome in Somerſetſhire, are Moravian chapels, congregations and ſocieties. In ſome principal cities and towns, ſuch as Bath, Briſtol and Plymouth, they have the ſame. From the chapel at Briſtol depends another at Kingſwood; and at Duckenfield in Cheſhire, they have a conſiderable eſtabliſhment, a new chapel, two choir-houſes, one for ſingle brethren, and one for ſingle ſiſters. A lately-erected chapel at Bullockſmithy, two miles from Stockport, is provided with preachers from Duckenfield.

Theſe preachers are from different nations, Dutch, Swiſs, Germans, Danes, and I have reaſon to ſuppoſe, that only a few Engliſh and a few Iriſh are to be found among them, though the foreigners preach, as I have been told, all in Engliſh, as well as they are able. The Moravians have a biſhop who ſuperintends their ſect in England. The laſt was Dr. Wilſon biſhop of Sodor and Man, whom they had choſen for their biſhop alſo, and which office he accept-

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ed. Who ſucceeded him, after his death, I have not been able to learn.

The Moravians are generally induſtrious people, but they do not ſo much keep together in England in communities among themſelves, as they generally do in Germany. They carry on different trades to which they have been brought up, or which they have learned; they employ themſelves in manufactures, and endeavour to earn their bread in the beſt manner they can. The idea which has prevailed, of their having a community of goods, is, at leaſt at preſent, unfounded. Every one is maſter of his own property, and if he has any to diſpoſe of, he does it as he thinks proper.

The heavy accuſations of great immorality which this ſect was formerly loaded with, have much ſubſided, and they bear, at preſent, wherever they are ſettled, the character of a ſober, induſtrious ſet of people, who refrain from luxury and immorality. As for their ſpeculative doctrines, I believe many of them to be inconſiſtent with common ſenſe, and tainted with fanaticiſm; but thoſe hymns, which formerly gave ſo much offence, and were thought to be compoſitions in the Feſcennine taſte, have been ſet aſide and diſuſed [5].

[5] Conciſe Hiſtorical Account, p. 62.

JEWS.

J E W S.

IT ſeems to be rather improbable, that there ſhould have been no Jews in England before William the Conqueror, as has been aſſerted by ſome. Perhaps they never enjoyed ſo many privileges before, when compared with thoſe, which were granted them by the ſovereigns of the Norman line. They had not only permiſſion to build a ſynagogue in London, but had even an *Alabarcha*, or a ſupreme magiſtrate of their own, by whom they were governed and judged according to their law, who went, in England, by the name of *Epiſcopus Judæorum*[6]. They were, however, much diſliked by the nation in general for their uſury, their clipping the coin, and for other reaſons. This averſion and animoſity broke out afterwards in horrid perſecutions, of which particularly two, that under Richard I. about the year 1189, and that under Edward I. in 1290, bear marks of much cruelty. In the laſt mentioned year, they were obliged to quit the

[6] See Prideaux's Connexion, &c. vol. iii. p. 359. note *w*.

iſland entirely, and it is ſuppoſed that then above 15,000 emigrated[7]. Under Cromwell they made an attempt to eſtabliſh themſelves in England again, and offered a conſiderable ſum of money to the protector to obtain his leave; but, though he was, perhaps, inclined to do ſo, finding that the nation was againſt it, he gave it up. Under Charles II. ſeveral Jews ſettled in the kingdom, without any permiſſion, and finding that they were connived at, and met with indulgence, others did the ſame. From that time the Jews have enjoyed full liberty of conſcience in England, though they are not included in the Toleration-Act. Nay, in 1752, it went ſo far, that, in hopes of drawing many rich Jews from Portugal into the kingdom, leave was given, by an act of parliament, for their obtaining naturalization like other foreigners. Such violent oppoſition, however, was made to this act, that the year following it was repealed.

The number of Jews in England, women and children included, amount to no more than about 12,000. Of theſe, 11,000 reſide in London, and the remaining 1000 in other towns,

7 Dr. Tovey, in his *Anglia Judaica*, &c. gives an ample account of the fate of the Jews in England, and to him I refer thoſe who wiſh to be more particularly informed.

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particularly Falmouth, Plymouth, Portſmouth, Exeter, Chatham, and Liverpool. In moſt of theſe places they have ſynagogues, or at leaſt a large room, where they aſſemble for divine ſervice. The Jews in London may be divided into two claſſes, the German and the Portugueſe Jews, of which the latter is by far the ſmalleſt. In the former claſs are included all thoſe who come from the Netherlands, Germany, Poland, and from the North. The Portugueſe, whoſe number may be about 4000, conſiſt of ſuch as come from Portugal, Spain, Italy, France, Barbary, and the Levant. That thouſand, who live in other Engliſh towns, is made up by German Jews only, for the Portugueſe are not fond of leaving the metropolis.

Theſe latter have but one ſynagogue in London, in Heneage-lane, near St. Mary-Axe, which has a rabbi, and an aſſiſtant rabbi. Beſides, the Portugueſe Jews have a kind of academy or college, in which about twenty young ſtudents are inſtructed in rabbinical learning. The rabbi of the ſynagogue is the head of this college, and has ſeveral under-maſters to aſſiſt him. I have reaſon to think, that among the Portugueſe Jews, more learning is to be found than among the others. Even the pronunciation of the Hebrew, in the Portugueſe ſyna-

gogues, is, at leaſt, in my ears, more pleaſing than that in the German, though I am myſelf accuſtomed to the latter. Comparatively ſpeaking, the moral character and the manners of the Portugueſe, are much ſuperior to thoſe of the German Jews; they are richer and more fond of cleanlineſs than the latter; theſe wear their beards, which the others do not, who therefore have not ſo much of that Jewiſh appearance, which otherwiſe is ſo eaſily obſerved. The Portugueſe take care to maintain their poor; and though the German Jews likewiſe make ſome proviſion for their's, yet ſome of them, particularly Jeweſſes, are frequently ſeen begging in the ſtreets.

They have three ſynagogues in London. One is in Duke's-place near Aldgate; the ſecond in Church-row, Fenchurch-ſtreet; and the third in Leadenhall-ſtreet. The German Jews, as well as the Portugueſe, are all Rabbiniſts, who receive the Talmud, and no Karaites are to be fouud in England.

The Jews here ſupport themſelves by ſome ſort of traffic, as they do in all other countries, though they have people of almoſt every profeſſion among them. The German Jews of the better claſs are much engaged in negociating bills of exchange, and thoſe of the poorer wan-

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der through the ſtreets of London, which they fill with their noiſe in calling for old clothes, which they buy up, and moſtly ſend abroad.

The praiſe which is due to the generality of the Portugueſe, relative to their manners and morals, cannot be beſtowed upon the majority of the German Jews. They are great ſticklers for their old tenets and uſages; but they allow themſelves great liberties in regard to their morals. I believe few burglaries, robberies, and falſe coinages are committed, in which ſome of them are not, in one ſhape or other, concerned. They ſteal not only themſelves, but aſſiſt Chriſtian thieves by receiving their ſtolen goods, and buying them at a very reaſonable price. In Duke's-place, where hardly any but Jews live, during the whole night furnaces are ready to melt the ſtolen ſilver and gold as ſoon as the thieves bring it, that it may be rendered indiſtinguiſhable before day-light.

At Mile-End, they have two conſiderable burying-grounds, where ſome poor Jewiſh families live that have the care of them. I remember that a rich Jew, ſome years ago, made a pilgrimage to the Holy-Land, and returned from thence with large boxes full of holy earth from Jeruſalem. He ordered in his will, that

his grave ſhould be well-lined with this ſuperior clay, and the reſt be thrown upon his coffin, to prevent its being touched by Engliſh earth. He believed that thus interred, he ſhould be the more certain of being received into Abraham's boſom.

ATHEISTS,

ATHEISTS, SCEPTICS, INDIFFERENTISTS, DEISTS.

IT is hardly to be credited, that there ever were men who, in the full uſe of their ſenſes, and their rational faculties, ſhould ſeriouſly have denied a firſt cauſe which gave exiſtence to all things. When Diagoras of Melos, whom antiquity has ſtigmatized with the name of Atheiſt, denied the exiſtence of their gods, becauſe they did not puniſh a perjured fellow who had robbed him of ſome inſignificant poems in praiſe of Apollo, he might be deemed for this a fool, but not an atheiſt from conviction. When the parliament of Toulouſe pronounced a ſentence upon Vanini, at which humanity ſhudders, notwithſtanding he had proved, in a ſtrong and moving manner, to his judges, the exiſtence of a Deity from a ſtraw which he had picked up at the bar before them, it is no wonder, that after he had heard it, he ſhould talk like a man bereft of his ſenſes. But this does not prove that he died a convinced atheiſt. Indeed much may be ſaid

in juſtification of human reaſon, when it is degraded by thoſe, who are marked in the annals of mankind with the denomination of Atheiſts. A man who makes proper uſe of his ſound ſenſes, muſt eaſily obſerve the hand of an omnipotent and all-wiſe Being, when he contemplates with any attention the world and the works of which it conſiſts. The Engliſh generally make uſe of their reaſon, and I, therefore, am inclined to think, that there are but few, who pretend to be in their ſenſes, and yet aſcribe the exiſtence of the univerſe to mere accident. Indeed, I originally ſuppoſed, that there were no profeſſed Atheiſts in England; but this opinion I muſt retract, ſince a Mr. William Hammon, of Liverpool, has publicly declared himſelf to be one[8]. Whether by ſound reaſoning he came ſo far as to deny a firſt cauſe of all things, which is commonly called Deity, I much doubt; for his declaring publicly, upon his honour, that he is a proper

[8] Mr. William Hammon ſays: "Whereas ſome have "doubted, whether there ever was ſuch a thing as a proper "Atheiſt; to put that out of all manner of doubt, I do de"clare, that, upon my honour, I am one. Be it therefore "remembered, that in London, in the kingdom of England, "in the year of our Lord 1781, a man has publicly declared "himſelf an Atheiſt." Dr. PRIESTLEY's Letters to a Philoſophical Unbeliever.

Atheiſt,

Atheiſt, creates a ſuſpicion that the faculties of his reaſon were, at that time, not ſo perfectly ſound as might be wiſhed. That there are numbers in England, as well as in other countries, who, in contemplating the Deity, will exclaim with the prophet, "thou art a God "that hideſt thyſelf [9];" or acknowledge, with the heathen Simonides [10], "Quanto diutius con- "ſidero, tanto mihi res videtur obſcurior," I readily believe; but, for this they cannot be blamed. People, who live and act as if there were no God, are in great abundance in England, and this ſect is, without doubt, the moſt numerous over the whole globe.

More Sceptics are probably to be found in England than in moſt other countries, becauſe the liberty of thinking and the liberty of the preſs, are ſo unreſtrained, and becauſe the generality of the Engliſh are not ſo much given to dogmatiſing as the generality among other nations. There are, indeed, here and there, and particularly among the clergy, ſome who will talk in a deciſive tone, and give their opinions rather in an oracular manner; but their number is not very great, and the more ſenſible people let them talk without regarding them.

[9] Iſai. xlv. 15. [10] Cic. de Natura Deorum, lib. i. cap. 22.

Thoſe only will turn Sceptics, who know the weakneſs of human underſtanding, and the miſtakes we are ſo liable to fall into; thoſe only who are acquainted with the hiſtory of human errors and follies, and of the many ridiculous opinions that have been maintained for centuries together, and which were the cauſe of animoſities, wars, and perſecutions. The true Sceptic knows the narrow limits of human knowledge, and in many inſtances where others give themſelves an air of being acquainted with every thing minutely, he will ſay with true modeſty, "I do not know." Many of this enlightened character are to be found among the better ſort of the Engliſh. And if this way of thinking had prevailed in the republic of letters, ſince arts and ſciences have been cultivated, the annals of religion and literature would not contain ſo many ſcenes and tranſactions which put humanity and reaſon to the bluſh, and prove the want of good ſenſe, and the depravity of the heart of thoſe who pretended to be more enlightened than others. The ſtupid and obſtinate Sceptic is here entirely out of the queſtion. When Pyrrho pretended that life and death were equally indifferent to him, and yet anxiouſly hid himſelf behind a tree, for fear of being bitten by a dog, we can hardly forbear

bear laughing at the fool; but when Socrates modeſtly ſays, "that he only knew, that he knew nothing[1];" the humility of the wiſe and his ſcepticiſm deſerve admiration.

Of Indifferentiſts, according to the meaning of the word in the heretical catalogues, a great number are to be found among the Engliſh laity and clergy. Luxury which riſes from time to time higher, and extends itſelf more and more, taxes which encreaſe at an enormous rate, produce an indifference about religion and virtue, among thouſands, though not with regard to money and increaſe of fortune. Thoſe who are not aſhamed of profeſſing that they reſpect religion as the means of promoting morality, let them be of whatever ſect they will, Methodiſt and ſome others, perhaps, excepted, have generally imbibed the principles of toleration ſo well, that they do not exclude any body, by their own arbitrary deciſion, from the rewards of virtue, which men expect from the merciful hands of the Deity. This way of thinking and judging begins to prevail more and more in England; but whoever, as formerly was too much the caſe, would from thence draw the

[1] Eo præſtare ceteris, quod illi, quæ neſciant, ſcire ſe putent: ipſe, ſe nihil ſcire, id unum ſciat. Cic. *Academ. Quæſt.* lib. i. c. 4.

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inference that the Engliſh were Indifferentiſts, in that ſenſe which the makersof heretics have annexed to the word, would betray the weakneſs both of his head and his heart.

There are, I believe, many Deiſts in England, though deiſtical writings appear, at preſent, not ſo frequently as they did about fifty years ago. Perhaps one of the reaſons of this may be, that the ſubject has been much exhauſted, and that the public in general care but little for publications relative to religion, which makes the bookſellers rather cautious of hazarding the printing of them. Some, however, of this kind, have appeared within my time; but they have not excited that attention, or met with that oppoſition, which they probably might have been the cauſe of in an earlier part of this century. David Hume's *Dialogues concerning Natural Religion*, created more noiſe abroad than they did in England. *The Antiquity and Duration of the World*, by G. H. Toulmin, M. D. has rouſed the zeal of ſeveral orthodox men on the continent; but among his own countrymen he has, ſo far as I know, met with only one adverſary, who publiſhed a pamphlet againſt him. Charles Crawford wrote, as a ſtudent at Cambridge, in the year 1773, a *Diſſertation on the Phædon of Plato*, in which

which he violently attacked the doctrine of the immortality of the ſoul; but I have not heard that any body took the trouble to anſwer him in writing. What Mr. Gibbon has advanced againſt Chriſtianity, in his *Hiſtory of the Decline and Fall of the Roman Empire*, has been honoured with a number of publications againſt it; and a *View of the internal Evidence of the Chriſtian Religion*, by Soame Jenyns, has likewiſe met with many opponents. Beſides theſe, other writings have appeared, which, either directly or indirectly, have been levelled againſt the Chriſtian religion; but I will not recall them from that oblivion into which moſt of them are ſunk long ago. I ſhall only obſerve, that the rev. Mr. David Williams opened, in the year 1776, a chapel in Margaret-ſtreet, in which the devotion was to be conducted on the general principles of piety and virtue. Divine worſhip was there performed without retroſpect to any ſupernatural revelation, or any doctrines peculiar to Chriſtianity. For this purpoſe, he compoſed and uſed a liturgy on the univerſal principles of religion and morality. It was thought in the beginning that this inſtitution would meet with much obſtruction, particularly from the clergy of the eſtabliſhed church; but, for the honour of religious toleration, it remained

remained unmoleſted for four years, when it ceaſed, as I believe, for want of proper ſupport.

Dr. Leland remarks [2], that the Deiſts are claſſed by ſome of their writers into two ſorts, *mortal* and *immortal*; and adds, "it is to be "feared, that the latter are the moſt numerous "of the two." I believe, that of the *immortal* Deiſts, there are, at preſent, but very few, if any, and that Deiſm in general makes much progreſs in England, though by no means equal to what it does in France. Formerly, the attacks of the Deiſts againſt the Chriſtian religion, were principally directed againſt the ſacred writings, and the fundamentals of its faith founded upon them; but the modern Freethinkers perſuade themſelves, that they have at laſt compleated what lord Herbert of Cherbury, the father of the Engliſh Deiſts, attempted unſucceſsfully to do, for reducing Deiſm to a ſyſtem. They believe, that they have found the true principles, derived from reaſon and experience, by which they can overthrow all kinds of eſtabliſhed religion. They, therefore, think that the attacks upon the Bible are entirely uſeleſs, and that, by defending and adhering to their pretended ſyſtem and adopted

[2] View of the principal Deiſtical Writers, vol. i. p. 2, 3.

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favorite principles, they ſet all that authority effectually aſide, which hitherto the profeſſors of Chriſtianity have attributed to their ſacred writings. Though, at preſent, the Hell-fire club exiſts no more; yet, if a new one were to be erected, I believe there would be by no means a want of perſons who are abundantly qualified for ſuch a fraternity.

It cannot be proved, that the life of theoretical Deiſts, who are become ſuch by reaſoning, is, in general, more immoral, than that of many others, who only profeſs religion outwardly. The latter too frequently indulge themſelves in every vice and immorality, in the hope that at laſt they ſhall be reconciled to virtue and to God, by uſing thoſe means which the Chriſtian religion offers for obtaining the pardon of tranſgreſſions, and the remiſſion of their puniſhments. Among the number of thoſe who within the courſe of a twelve-month, are condemned in London to the gallows, not a dozen leave the world as hardened criminals; and the inſtances are very ſcarce indeed of any one of them dying as a theoretical Deiſt, who had reflected and reaſoned on the ſubject of religion. Moſt of thoſe who expiate their crimes with the forfeiture of their lives, and who never cared for, or troubled themſelves about the excellent moral

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precepts of Chriſtianity, call out, the moment that they are turned off, Lord Jeſus have mercy upon us, and think that from that moment they ſhall get into full poſſeſſion of thoſe future rewards, which religion promiſes to the virtuous. There are, no doubt, Deiſts who are unmindful of the obligations to which they are bound by reaſon, by the law of nature and by their own feelings; but, at the ſame time, there are others, who, in regard to their moral character, might deſerve thoſe encomiums which were ſo liberally and ſo juſtly beſtowed on Anthony Collins, one of the moſt celebrated Engliſh Deiſts, for his humanity and general benevolence. It is true, St. Auſtin would give to the virtues of a heterodox man the name of ſplendid vices; but it were much to be wiſhed, that many who aſſume the name of Chriſtians, were guilty of them.

FANA-

FANATICISM AND SUPERSTITION.

I HAVE had ſeveral times occaſion to mention, in the foregoing account of the different ſects, that ſeveral of them are tainted with fanaticiſm and enthuſiaſm; but there are ſome that deſerve the name of Fanatics in the ſtricteſt ſenſe of the word. In the Engliſh eccleſiaſtical hiſtory of former times, many more which come under this denomination were to be found then at preſent. Of the *Fifth Monarchy Men*, who, about the year 1661, went to work like madmen, none, nay, even hardly the remembrance of them, is left. The ſame muſt be ſaid of thoſe who were called *Ranters*, and reſembled much in their fanatic opinions the Antinomians, though they ſurpaſſed them in the practice of a moſt immoral life. *Seekers*, who pretended that the true church, the true miniſtry, and the true adminiſtration of the ſacraments were loſt, are likewiſe no more. The followers of the taylor Muggleton are alſo extinct. This man, by ſitting much as a tay-

lor, had contracted habits of a bad digeſtion, and by too much ſtudying the Revelation, he had hurt his brains. He believed himſelf to be one of the two witneſſes, who, clothed in ſackcloth, were to propheſy a thouſand, two hundred and threeſcore days; and he actually perſuaded his friend John Reeve, likewiſe a taylor, that he was the other witneſs, upon which they both propheſied. Though many laughed at their folly, yet there were crazy people who became their devoted diſciples. However, the prophets being dead, and their prophecies remaining unaccompliſhed, the admirers of Muggleton and his colleague are extinct. Of the *French Prophets*, who made in their time much noiſe, no more is to be heard. *Millenarians*, I believe, are at preſent but few in number, and the dreams of a Millenium ſeem to be pretty well over.

That Jacob Behmen and his writings have found great admirers in England, I have mentioned before. His Life, and a high panegyric upon him, were publiſhed but lately[1]. Few German authors have been more ſucceſsful in acquiring celebrity among the Engliſh, than this countryman of ours. Among our writers of

[1] Memoirs of the Life, Death, and wonderful Writings of Jacob Behmen, by Francis Okely. Lond. 1780. 8vo.

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any claſs, of which we may have reaſon to boaſt, there is, perhaps, none, who is half ſo well known in England, as the ignorant cobler of Old-Seydenburg. The fame of authors, indeed, is rather precarious!

Swedenborg, however, has now acquired more celebrity than Jacob Behmen. His ſtrange writings, his viſions, and his religious opinions, have met with ſo many admirers, that he, after his death, has become the founder of a religious ſect, which takes its denomination from him. There is even a chapel in London erected, which is called The New Jeruſalem Chapel, in which, as I have been informed, the writings of Swedenborg are read and quoted with as much veneration and authority as the Bible.

Superſtition is, perhaps, more prevalent in England than might be expected; and here and there, even ſome of that kind ſtill ſubſiſts, upon which Mr. Addiſon makes ſerious obſervations, in his ſeventh number of the Spectator. Gypſies meet ſtill with encouragement in their propheſying talents. Young girls preſent them their hands for inſpection, to tell them their various fortunes. A Mrs. Corbyn profeſſes herſelf, in public advertiſements, to be a ſecond Pythia; and, from the frequency of the

invitations ſhe gives in the newſpapers, which require money for being inſerted, it is reaſonable to ſuppoſe that ſhe has not a few cuſtomers, and is well paid by them. Muralts' obſervations, therefore, reflecting on the curioſity of Engliſh women, appear not to be without foundation[4]. In Wales and in the Highlands of Scotland, a kind of ſuperſtition, which is called *ſecond ſight*, is very common. Many a Welſhman would grow warm, if he were contradicted or ſmiled at, when he relates, that in his country funeral proceſſions are to be ſeen ſeveral days before a patient dies, proceeding in their completeſt form, from the houſe where he lies ill to the church-yard.

It was not long ago, that I called upon an apothecary, a friend of mine, when I found him in deep meditation, endeavouring to decypher a kind of Abracadabra, written on a ſmall piece of paper. We ſoon diſcovered it to be an old ſpurious tradition relating to Chriſt, which was written in Engliſh but backwards, with this addition, that whoever was afflicted with an ague, and wore that little ſcrap of paper, ſhould be

[4] He ſays in his *Lettres ſur les Anglois*, p. 14. of the Engliſh women: *Elles ſont curieuſes de l'avenir, avides de prédictions et crédules.* But it may be aſked, are the women in England only ſo?

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cured of it. My friend had taken this mark of ſuperſtition from a poor boy, who had laboured a long time under this illneſs, and had come to him for advice. The boy, on being aſked, told him that his mother had gone with him to a man, who had cured many people of the ague, by hanging that bit of paper, in a little ſilken bag round his neck, but that it had availed him nothing, though he had worn it for ſeveral months. Curioſity prompted us to make a little enquiry after this conjurer, and we found that he lived in the neighbourhood, and had numbers of cuſtomers among the common people, who paid him rather more than their circumſtances would well allow. Some ſtories of apparitions, and of diſturbances ſaid to be created by ſpectres, have happened within my time, and found, among numbers of people, more belief than I expected. They were related in ſome newſpapers with all poſſible gravity; particularly one where the miſchievous ghoſt had choſen his ſcene of action at Stockwell. Many people believed all theſe things not only to be true, but were even diſpleaſed at thoſe who ſmiled at what they ſo ſeriouſly related. Sometimes I have diverted myſelf like Democritus in a playhouſe, by watching the eyes and the countenances of the ſpectators, when ſome of Shake-

Shakeſpeare's plays were acted in which ghoſts and ſpectres, witches and conjurors, are introduced. Surprize, fear, even horror were viſible in many countenances to ſuch a degree, as if the ſcenes which they ſaw had been real, and ghoſts and ſpectres had appeared before them in a magic circle,

As ſpirits do t'a conjurer,
When in their dreadful ſhapes th'appear. HUD.

Magnetiſm, this new faſhionable ſuperſtition, has been, within theſe few years, introduced from the continent, and with far more ſucceſs than could have been expected among an enlightened nation. It is, however, to be hoped, that it will not be of long duration. When criminals are executed on the gallows, there are generally ſome people preſent, who rub the wens on their throat with the hands of the dying malefactors, under a perſuaſion, that this will take away the protruberance they wiſh to get rid of. There are many other ſhapes in which ſuperſtition appears in England, not only in the cottages of the poor and ignorant, but even in ſplendid manſions, among perſons who lay claim to education, and who think themſelves ſharp-ſighted enough to point out, and to laugh at the follies of others.

FINIS.